


GREEK-ENGLISH LEXICON  
TO THE  
NEW TESTAMENT

George Ricker Berry



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A NEW  
Greek-English Lexicon  
TO THE  
New Testament

SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS OF THE NEW TESTAMENT  
WITH A COMPLETE INDEX TO THE SYNONYMS

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THE INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT

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## INTRODUCTION TO NEW TESTAMENT LEXICON.

AS a result of their wide experience as sellers of text-books of all kinds, extending over many years, the publishers have become aware that clergymen, theological students, and New Testament students generally, possess the conviction that none of the smaller New Testament Lexicons is entirely satisfactory. There are several essential and entirely practical features, not embodied in any of the smaller New Testament Lexicons, which should be incorporated in a work intended to fulfill all necessary requirements. It is with the definite intention of supplying this need that the publishers have undertaken the preparation of this new Lexicon. It aims to retain all the desirable features of the best small Lexicons in use, and also to present the several additional points demanded, while keeping within the compass of a volume of convenient size.

This Lexicon endeavors to put into a brief and compact form as much as possible of the material found in the larger New Testament Lexicons. The fact has been remembered that in nine cases out of ten the object in consulting a Lexicon is to refer quickly to the standard meanings of a word, rather than to study an exhaustive treatment of it. Hence, while every clergyman would like to possess one of the larger New Testament Lexicons, he still needs the small one for convenience in ordinary use. So it is assumed that this small New Testament Lexicon will be needed both for use independently, and also by those who have one of the larger Lexicons. It is hoped that in this volume the publishers' intention has been realized of producing a volume that better than any other so far published will serve this purpose quickly and well.

It may be desirable to point out a few features which have been made prominent. It will be at once apparent that some of these are not ordinarily found in the smaller New Testament Lexicons:

The inflection of nouns, adjectives, and verbs has been indicated with all the fullness which was considered practically necessary. In nouns, the

ending of the genitive case has regularly been given, being omitted only with indeclinable nouns. The article indicating the gender regularly follows the genitive ending. Other cases have been given only rarely, when they are irregular or peculiar. In adjectives, the endings of the nominative have been given. In verbs, a different form for the present tense, such as a contracted form, has regularly been given, and ordinarily the ending of the future. The endings of the other tenses have only been given in some special cases when they are peculiar, or irregular. Of course the inflection in general has considered only the forms occurring in the New Testament; it is only rarely that classical forms not occurring in the New Testament have been given, since they would be of little practical value in ordinary New Testament study.

The hyphen, to separate the parts of compound words, has been used with considerable freedom, but in general accordance with the following principles. It has been used of course to separate the parts of words which are actually compounded of the two or more portions which appear in the word. Words derived from a compound word would not usually have the hyphen, but sometimes it has been inserted, especially when otherwise the derivation would not be obvious. So, too, the hyphen has been used with derivatives of a compound word, in cases where the original compound word does not occur in the New Testament, as otherwise the character of the word would not appear. The hyphen has also been used in many cases where the compound word is slightly changed in form from the parts of which it is composed, where this variation is not very great. Such a wide use of the hyphen has been for the purpose of increasing the practical value of this feature.

The original plan in reference to Synonyms was to give in the Lexicon itself definitions of a few of the most important ones. After most of the Lexicon was in type, however, it was decided, in view of the importance of the subject, that a very helpful feature would be a special section devoted to Synonyms. This has accordingly been prepared. The result is, of course, that a few words already treated in the Lexicon have here been given a fuller treatment.

The Index to the Synonyms includes all the nouns treated in the Lexicon proper, as well as those in the Synonyms, and this double treatment will always be found to be expressly indicated by its appropriate sign.

Some indications of the history of a word will surely be serviceable to the average student. Consequently, the words whose first known occurrence is in the Septuagint, in the Apocrypha, and in the New Testament, are indicated by

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the respective abbreviations at the end of the articles. Where the usage is in doubt, no indication has been given. The material for this has been drawn chiefly from Thayer. The other classifications which Thayer gives, it was thought would not be of sufficient practical use to the average student to be incorporated.

In the case of words from foreign languages, the language has been indicated in every instance, except with a part of the proper names, chiefly from the Hebrew, where the origin would be readily inferred. It has been the aim to make this feature accurate and up to date. In this matter, considerable help has been received from E. Kautzsch, *Grammatik des Biblisch-Aramäischen*.

The grammatical references given are to the three grammars which are probably in the most common use, viz.: S. G. Green, *Handbook to the Grammar of the Greek Testament*, Revised and Improved Edition; G. B. Winer, *A Grammar of the Idiom of the New Testament*, Seventh Edition, Translated by J. H. Thayer; and Alexander Buttman, *A Grammar of the New Testament Greek*, Translated by J. H. Thayer. These have been indicated respectively by the abbreviations Gr., Wi., and Bu., the references in the first two being by sections, in the last, for convenience, by pages.

The usual custom has been followed of making the received text, the so-called *Textus Receptus*, the basis of this Lexicon, except that sometimes another accentuation has been adopted, which seemed preferable. All the variations of any importance of the text of Westcott and Hort have been given. This does not include all the minor variations in spelling and accentuation. It was thought that to indicate the variants of other editors would occupy more space than it would be profitable to give. For the same reason no mention has been made of variant readings of the *Textus Receptus* itself.

The asterisk \* at the end of many articles indicates that all the passages in which the word occurs in the New Testament have been given.

Besides other works which have already been mentioned, much material has been drawn from R. C. Trench, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer, as well as from the small ones of Green and Hickie.

The New Testament books have been indicated by the shortest abbreviations that would be easily intelligible. It is thought that they will be understood without explanation. The list of other abbreviations which is here added includes only those which might not be recognized without express indication.



## ABBREVIATIONS.

Ap. = Apocrypha (of the Old Testament).	O. T. = Old Testament.
A. V. = Authorized Version.	Rec. = Textus Receptus.
Bu. = Alexander Buttman ( <i>Grammar of New Testament Greek</i> ).	R. V. = Revised Version.
dim. = diminutive.	S. = Septuagint.
fig. = figurative.	sc. = namely, to wit.
Gr. = S. G. Green ( <i>Handbook to the Grammar of the Greek Testament</i> ).	sq. = following.
i.e. = that is.	W. H. = Westcott and Hort ( <i>The New Testament in the Original Greek</i> ).
lit. = literally.	Wi. = G. B. Winer ( <i>Grammar of the Idiom of the New Testament</i> ).
met. = metaphorically.	- hyphen, see Introduction.
mrg. = margin.	* indicates that all the passages in which a word occurs in the New Testament have been given.
N. T. = New Testament.	
orig. = originally.	

Concerning the abbreviations for the Books of the New Testament, see last paragraph of Introduction.

## GREEK-ENGLISH NEW TESTAMENT LEXICON.

- Α, α, ἄλφα, alpha, a**, the first letter. Numerally, α' = 1; α = 1000. For α in composition, see Gr. § 147b, c. Fig., τὸ Α, or τὸ Ἄλφα (W. H.), *the first principle of all things*; of the Father, Rev. i. 8, xxi. 6; the Son, i. 11 (W. H. omit), xxii. 13.\*
- Ἀαρών** (Heb.), *Aaron*, Lu. i. 5; Ac. vii. 40; Heb. v. 4, vii. 11, ix. 4.\*
- Ἀβδδών, ὁ** (Heb. "destruction"), *Abaddon*, Rev. ix. 11. (S.)\*
- ἀβαρής, ἐς** (from βάρος), *without weight*; hence, *not burdensome*, 2 Cor. xi. 9.\*
- Ἀββᾶ, or Ἀββά** (W. H.), (Aram.), *Father!* only as an invocation, Mar. xiv. 36; Ro. viii. 15; Gal. iv. 6. (N. T.)\*
- Ἀβελ, ὁ** (W. H. Ἀβελ), (Heb.), *Abel*, Mat. xxiii. 35; Lu. xi. 51; Heb. xi. 4, xii. 24.\*
- Ἀβιά, ὁ** (Heb.), *Abia* or *Abijah*, the king, Mat. i. 7; the priest, Lu. i. 5.\*
- Ἀβιάθαρ, ὁ** (Heb.), *Abiathar*, Mar. ii. 26.\*
- Ἀβιληνὴ, ἡς, ἡ, Abilene**, a district between Lebanon and Hermon towards Phœnicia, named from Abila, its chief city, Lu. iii. 1.\*
- Ἀβιοὺδ, ὁ** (Heb.), *Abiud*, Mat. i. 13.\*
- Ἀβραάμ, ὁ** (Heb.), *Abraham*, Mat. i. 1, 2; Ro. iv. 1, 2, 3.
- ἄβυσσος, ου, ἡ** (originally adj. *bottomless*), *abyss*, Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11, xi. 7, xviii. 8, xx. 1, 3.\*
- Ἀγαβος, ου, ὁ, Agabus**, Ac. xi. 28, xxi. 10.\*
- ἀγαθο-εργέω, ὦ** (or ἀγαθουργέω), *to be beneficent*, 1 Tim. vi. 18; Ac. xiv. 17 (W. H.). (N. T.)\*
- ἀγαθο-ποιέω, ὦ, (1)** *to do good to*, acc. of pers., Lu. vi. 33; **(2)** *to act well*, 1 Pet. ii. 15, 20. (S.)
- ἀγαθο-ποιεῖα, ας, ἡ, well-doing**, in sense (2) of preceding, 1 Pet. iv. 19. (N. T.)\*
- ἀγαθο-ποιός, ου, ὁ** (originally adj.), *well-doer*, 1 Pet. ii. 14.\*
- ἀγαθός, ἡ, δὲ** (κρείσσω, κράτιστος), *good* in general, in various senses, in itself or its effects, physically or morally, used of both persons and things, Mat. vii. 18; Lu. vi. 45; 1 Pet. ii. 18; Phil. i. 6. τὸ ἀγαθόν, *the Good*, Mat. xix. 17 (W. H.); τὰ ἀγαθά, *goods, wealth, blessings*, Lu. i. 53; Ro. x. 15.
- ἀγαθὸσύνη, ης, ἡ, goodness**, 2 Th. i. 11. (S.) *Syn.*: ἀγαθὸσύνῃ emphasizes *the zeal for goodness*; χρηστότης, *kindness, benignity*.
- ἀγαλλίασις, εως, ἡ, exultation, gladness**, Lu. i. 14, 44. (S.)
- ἀγαλλιάω, ὦ, ασω, to leap for joy**; hence, *exult, rejoice*; generally deponent. Followed by ἵνα (subj.), Jn. viii. 56; ἐπὶ (dat.), Lu. i. 47; or ἐν (dat.), Jn. v. 35. (S.)
- ἄγαμος, ου, adj., unmarried**, 1 Cor. vii. 8, 11, 32, 34.\*
- ἀγανακτέω, ὦ, ἥσω, to be indignant, angry**. With περί (gen.), Mat. xx. 24; or ὅτι, Lu. xiii. 14.
- ἀγανάκτησις, εως, ἡ, indignation**, 2 Cor. vii. 11.\*
- ἀγαπάω, ὦ, ἥσω, to love**, Lu. vii. 47; *to wish well to*, Mat. v. 43, xix. 19; *to take pleasure in*, Heb. i. 9; *to long for*, 2 Tim. iv. 8. *Syn.*: ἀγαπάω denotes the love of the reason, esteem; φιλέω, the love of the feelings, warm instinctive affection.
- ἀγάπη, ης, ἡ, love, benevolence**. Object with εἰς, ἐν, or genitive, Gr. § 269, Wi. § 30a, Bu. 329. ἀγάπαι (Ju. 12), *love-feasts*. (S.)
- ἀγαπητός, ἡ, δὲ, beloved**, Mat. iii. 17.
- Ἄγαρ, ἡ** (W. H. Ἄγαρ), (Heb.), *Hagar*, Gal. iv. 24, 25 (W. H.)\*
- ἀγγαρεύω, σω** (from the Persian), *to impress into the public service*; hence, *to compel to perform any service*, Mat. v. 41, xxvii. 32; Mar. xv. 21.\*
- ἄγγειον, ου, τό, vessel, utensil**, Mat. xiii. 48 (Rec.), xxv. 4.\*
- ἄγγελία, ας, ἡ, message**, 1 Jn. i. 5 (W. H.), iii. 11.\*
- ἄγγελος, ου, ὁ, messenger**, Mat. xi. 10; spec. of God's messengers to men, *angel*, Mat. iv. 6. So of fallen spirits, Ju. 6. "Angel of a church" (Rev. i. 20, ii. iii.), either *messenger*, or *elder*, or an *angel* who watches over the church.
- ἄγγος, εως, τό, vessel**, Mat. xiii. 48 (W. H.)\*
- ἄγε, interj.** (properly impv. of ἄγω), *come now!* Ja. iv. 13, v. 1.\*
- ἀγέλη, ης, ἡ, a flock or herd**, Mat. viii. 30.
- ἀγενεα-λόγητος, ου, adj., of unrecorded genealogy**, Heb. vii. 3. (N. T.)\*

**ἀ-γενής**, ἐς (from γένος), low-born, base, 1 Cor. i. 28.\*

**ἀγιαζω**, σω (from ἅγιος), to set apart from common use. Hence, to hallow, or regard with religious reverence, Mat. vi. 9; to consecrate to religious service, whether persons or things, Mat. xxiii. 17; Jn. xvii. 19; to cleanse for such consecration, Heb. ix. 13; so to purify, sanctify, 1 Cor. vi. 11. οἱ ἁγιαζόμενοι, those who are being sanctified; οἱ ἡγιασμένοι, those who are sanctified, Ac. xx. 32.

**ἁγιασμός**, οὖ, ὁ, sanctification, holiness, 1 Cor. i. 30; 1 Th. iv. 7. (S.)

**ἅγιος**, α, ον, hallowed, worthy of veneration, holy, consecrated, whether persons, places, or things. οἱ ἅγιοι, "the Saints"; τὸ ἅγιον, the Temple; τὰ ἅγια, the Sanctuary; ἅγια ἄγνων, the Holy of Holies; πνεῦμα ἅγιον, the Holy Spirit. Syn.: see Trench, § lxxxviii.

**ἁγιότης**, τῆτος, ἡ, holiness, Heb. xii. 10; 2 Cor. i. 12 (W. H.). (Ap.)\*

**ἁγιωσύνη**, ης, ἡ, holiness, Ro. i. 4; 2 Cor. vii. 1; 1 Th. iii. 13. (S.)\*

**ἁγκάλῃ**, ης, ἡ, the (curve of the) arm, Lu. ii. 28.\*

**ἁγκιστρον**, ον, τὸ, fishhook, Mat. xvii. 27.\*

**ἅγκυρα**, ας, ἡ, an anchor, Ac. xxvii. 29, 30, 40; Heb. vi. 19.

**ἀ-γναφος**, ον, adj., unfilled, undressed, Mat. ix. 16; Mar. ii. 21. (N. T.)\*

**ἁγνεία**, ας, ἡ, purity, 1 Tim. iv. 12, v. 2.\*

**ἀγνίζω**, σω, to cleanse, purify; ceremonially, Jn. xi. 55; morally, Ja. iv. 8.

**ἀγνισμός**, οὖ, ὁ, ceremonial purification, Ac. xxi. 26.\*

**ἀ-γνοία**, ᾧ, ἡσω (see γιγνώσκω), (1) not to know, to be ignorant, 1 Tim. i. 13; ἀγνοῶν, ignorant; ἀγνοούμενος, unknown, Gal. i. 22; ignored, disregarded, 1 Cor. xiv. 38 (W. H.); (2) not to understand, Mar. ix. 32; Lu. ix. 45.

**ἀγνόημα**, ατος, τό, a sin of ignorance, error, Heb. ix. 7.\* Syn.: see Trench, § lxxvi.

**ἄγνοια**, ας, ἡ, ignorance, Ac. iii.

17, xvii. 30; Ep. iv. 18; 1 Pet. i. 14.\*

**ἄγνός**, ἡ, ὁν, pure, 2 Cor. vii. 11; chaste, Tit. ii. 5. Syn.: see ἅγιος.

**ἁγνότης**, τῆτος, ἡ, purity, 2 Cor. vi. 6, xi. 3 (W. H.).\*

**ἄγνώς**, adv., purely, sincerely, Phil. i. 17.\*

**ἄγνωσία**, ας, ἡ, ignorance, spec. willful ignorance, 1 Cor. xv. 34; 1 Pet. ii. 15.\*

**ἄγνωστος**, ον, unknown, Ac. xvii. 23.\*

**ἀγορά**, ᾤς, ἡ (ἀγείρω), a place of public resort, forum, market place, Ac. xvii. 17; used for the market, Mar. vii. 4; as the place of public assemblies, trials, etc., Ac. xvi. 19.

**ἀγοράζω**, σω, to purchase, buy, with gen. of price, Mar. vi. 37, or ἐκ, Mat. xxvii. 7, once ἐπ, Rev. v. 9; fig., to redeem, ransom, Rev. v. 9, xiv. 3.

**ἀγοραίος**, ον, belonging to the forum; hence (sc. ἡμέρας) court days, Ac. xix. 38; (sc. ἄνθρωποι) idlers, xvii. 5.\*

**ἄγρα**, ας, ἡ, a catching, Lu. v. 4; the thing caught, a catch of fish, v. 9.\*

**ἀ-γρόματος**, ον, unlearned, i.e., in Rabbinical lore, Ac. iv. 13.\* Syn.: ἀγράμματος means illiterate, without knowledge gained by study; ἰδιώτης, not a specialist, or without knowledge gained by mingling in public life.

**ἀγρ-αυλέω**, ᾧ, to live in the fields, Lu. ii. 8.\*

**ἀγρεύω**, σω (to take in hunting), fig., to ensnare, Mar. xii. 13.\*

**ἀγρί-ἐλαιος**, ον, ἡ, wild olive, Ro. xi. 17, 24.\*

**ἄγριος**, ια, ιον, wild, of honey, Mat. iii. 4; Mar. i. 6; fierce, of waves, Ju. 13.\*

**Ἀγρίππας**, α, ὁ, Agrippa, i.e., Herod Agrippa II. See Ἡρώδης.

**ἀγρός**, οὖ, ὁ, field, spec. the country, Mat. vi. 28; plur., country districts, hamlets, Mar. v. 14.

**ἀγρυπνέω**, ᾧ (ὑπνος), to be sleepless; hence, met., to watch, to be vigilant, Mar. xiii. 33; Lu. xxi. 36; Ep. vi. 18; Heb. xiii. 17.\*

**ἀγρυπνία**, ας, ἡ, sleeplessness,

watching, 2 Cor. vi. 5, xi. 27.\*

**ἄγω**, ξω, 2 a., ἡγαγον, trans., to lead, bring; with πρὸς (acc.), ξως, els, of destination; with ἐπὶ (acc.), of purpose, as Ac. viii. 32; to bring before, for trial, Ac. xxv. 17. Also to spend, as of time; to keep, as a particular day, Mat. xiv. 6 (not W. H.); Lu. xxiv. 21 (impers.). Fig., to lead the inclination, induce, Lu. iv. 1. Mid., to go, depart; subj., ἄγωμεν, let us go! Mat. xxvi. 46.

**ἀγωγή**, ἡς, ἡ (ἄγω), a leading, course of life, 2 Tim. iii. 10.\*

**ἄγων**, ὄνος, ὁ, contest, conflict; fig., of the Christian life, as Heb. xii. 1; solicitude, anxiety, Col. ii. 1.

**ἀγωνία**, ας, ἡ, contest, agony, Lu. xxii. 44 (not W. H.).\*

**ἀγωνίζομαι**, to strive, as in the public games, 1 Cor. ix. 25; to contend with an adversary, Jn. xviii. 36; fig., of Christian effort and endurance, Col. i. 29.

**Ἀδάμ**, ὁ (Heb.), Adam.

**ἀ-δάπανος**, ον, free of charge, gratuitous, 1 Cor. ix. 18.\*

**Ἀδδὶ**, ὁ, Addi, Lu. iii. 28 (not mentioned in O. T.).\*

**ἀδελφή**, ἡς, ἡ, a sister, (1) lit., Mat. xix. 29; (2) fig. of Christian friendship, 1 Cor. vii. 15.

**ἀδελφός**, οὖ, ὁ, a brother, (1) lit. (see Gr. § 256), Mat. i. 2; (2) of more general relations, a fellow-countryman, Mat. v. 47; a fellow-Christian, Mat. xxiii. 8; a fellow-man, Mat. v. 22-24; also expressing the relation between Christ and believers, Mat. xxv. 40. The "brethren of Jesus" (Mat. xiii. 55; Jn. vii. 3; Ac. i. 14; Gal. i. 19) are probably to be understood literally.

**ἀδελφότης**, τῆτος, ἡ, the brotherhood, i.e., the Christian community, 1 Pet. ii. 17, v. 9. (Ap.)\*

**ἀ-δηλος**, ον, not manifest, uncertain, Lu. xi. 44; 1 Cor. xiv. 8.\*

**ἀ-δηλότης**, τῆτος, uncertainty, 1 Tim. vi. 17.\*

**ἀδῆλως**, adv., uncertainly, 1 Cor. ix. 26.\*



- ἀδμηονία**, ὦ, *to be troubled, distressed*, Mar. xiv. 33.
- ἀδης**, ου, ἡ (ἀ priv. and δειν), *the invisible world, Hades*, Lu. xvi. 23; fig., of deep degradation, Mat. xi. 23. See πύλη.
- ἀ-διά-κριτος**, ου, *without uncertainty, unambiguous*, Ja. iii. 17.\*
- ἀ-διά-λειπτος**, ου, *without intermission, unceasing*, Ro. ix. 2; 2 Tim. i. 3.\*
- ἀδιαλείπτως**, adv., *without intermission, incessantly*, Ro. i. 9; 1 Th. i. 2, ii. 13, v. 17.\*
- ἀ-δια-φθορία**, ας, ἡ, *incorruptibility, soundness*, Tit. ii. 7 (not W. H.). (N. T.)\*
- ἀδικέω**, ὦ, ἥσω (ἀδικος), intrans., *to act unjustly, commit a crime*, Ac. xxv. 11; trans., *to wrong, injure*, Mat. xx. 13; hence, *to hurt*, without any notion of wrong, Lu. x. 19, and Rev. often; pass., *to be wronged*, 2 Cor. vii. 12; mid., *to suffer wrong*, 1 Cor. vi. 7.
- ἀδικήμα**, ατος, τό, *a wrong, misdeed*, Ac. xviii. 14, xxiv. 20; Rev. xviii. 5.\*
- ἀδικία**, ας, ἡ, *wrong* (towards man or God); hence, *injustice*, Lu. xviii. 6; Ro. ix. 14; *unrighteousness*, Ro. i. 18, 29; *act of unrighteousness*, 1 Jn. v. 17; Heb. viii. 12.
- ἀ-δικος**, ου, *unjust, unrighteous*, generally, opposed to δίκαιος, as Mat. v. 45, to εὐσεβής, as 2 Pet. ii. 9, or to πιστός, as Lu. xvi. 10.
- ἀδίκως**, adv., *unjustly, undeservedly*, 1 Pet. ii. 19.\*
- ἀ-δόκιμος**, ου, *(tested, but not approved), reprobate, rejected*, Ro. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.\*
- ἀ-δολος**, ου, *without fraud, unadulterated*, 1 Pet. ii. 2.\* Syn.: see Trench, § lvi.
- Ἀδραμυττηνός**, ἡ, ὅν, of *Adramyttium*, a seaport of Mysia, Ac. xxvii. 2.\*
- Ἀδριας**, ου, ὁ, *the Adriatic*, the sea between Greece and Italy, Ac. xxvii. 27.\*
- ἀδρότης**, τητος, ἡ, *abundance, liberality*, 2 Cor. viii. 20.\*
- ἀδυνατέω**, ὦ, ἥσω, *to be impossible*, with dat. of pers., Mat. xvii. 20; or παρὰ (dat., W. II. gen.), Lu. i. 37.\*
- ἀ-δύνατος**, ου, (1) of persons, act., *powerless*, Ac. xiv. 8; (2) of things, pass., *impossible*, Ro. viii. 3.
- ᾄδω**, ᾄσω (contr. from αἰδῶ), *to sing*, with cognate acc., ψᾶν, *a song*, Rev. v. 9, xiv. 3, xv. 3; with dat., *to sing (praise) to*, Ep. v. 19; Col. iii. 16.\*
- ἀεί**, adv., *always*; of continuous time, *unceasingly*, Ac. vii. 51; of successive intervals, *from time to time, on every occasion*, 1 Pet. iii. 15.
- ἀετός**, οὔ, ὁ, *an eagle*, Rev. iv. 7; gen. *bird of prey*, as Mat. xxiv. 28.
- ἄ-ζυμος**, ου, *unleavened*, only in plur., sc. *ἄζαχα*, cakes, or *ἄρτοι*, loaves; met., *the paschal feast*, Lu. xxii. 1; fig., *uncorrupted, sincere*, 1 Cor. v. 7, 8.
- Ἀζώρ**, indecl. (Heb.), *Azor*, Mat. i. 13, 14; not mentioned in O. T.\*
- Ἀζωτος**, ου, ἡ, *Azotus* or *Ashdod*, Ac. viii. 40.\*
- ἀήρ**, ἀέρος, ὁ, *the air, atmosphere*, Ac. xxii. 23; Ep. ii. 2.
- ἀ-θανασία**, ας, ἡ (see θάνατος), *immortality*, 1 Cor. xv. 53, 54; 1 Tim. vi. 16.\*
- ἀ-θέμιτος**, ου (θέμις, law), *unlawful, criminal*, Ac. x. 28; 1 Pet. iv. 3.\*
- ἀ-θεος**, ου, *without God*, Ep. ii. 12.\*
- ἀ-θεσμος**, ου (θεσμός, statute), *lawless*, 2 Pet. ii. 7, iii. 17.\*
- ἀ-θετέω**, ὦ, ἥσω (θε- as in τίθημι), *to make void, invalid*; of things, *to nullify*, Lu. vii. 30; chiefly of persons, *to slight, reject*, Lu. x. 16.
- ἀ-θέτησις**, εως, ἡ, *nullification, abrogation*, Heb. vii. 18, ix. 26.\*
- Ἀθῆναι**, ὦν, αἱ, *Athens*, Ac. xvii. 15.
- Ἀθηναίος**, α, ου, *Athenian*, Ac. xvii. 21, 22.\*
- ἀθλία**, ὦ (ἄθλος, a contest), *to contend in the public games*, 2 Tim. ii. 5.\*
- ἀθλησις**, εως, ἡ, *contest*, as in the public games; only fig. Heb. x. 32.\*
- ἀθροίζω**, *to gather together*, Lu. xxiv. 33 (W. H.).\*
- ἀ-θυμέω**, ω, *to lose heart, despond*, Col. iii. 21.\*
- ἀθώος**, ου, *unpunished, innocent*, Mat. xxvii. 4 (not W. H.); with ἀπό, of the crime, ver. 24.\*
- αἴγους**, η, ου (αἶξ, goat), *of or belonging to a goat*, Heb. xi. 37.\*
- αἰγιαλός**, οὔ, ὁ, *the shore, beach*; used of Gennesaret, Mat. xiii. 2, 48; Jn. xxi. 4; of the Mediterranean, Ac. xxi. 5, xxvii. 39, 40.\*
- Αἰγύπτου**, α, ου, *Egyptian*, Ac. vii. 23.
- Αἴγυπτος**, ου, ἡ, *Egypt*, Mat. ii. 13.
- αἰδιος**, ου, adj. (ἀεί), *eternal, everlasting*, Ro. i. 20; Ju. 6.\*
- αἰδώς**, οὖς, ἡ, *modesty*, 1 Tim. ii. 9; *reverence*, Heb. xii. 28 (not W. H.).\* Syn.: see Trench, § xix; Thayer, p. 14.
- Αἰθίοψ**, σπος, ὁ, *an Ethiopian*, Ac. viii. 27.\*
- αἷμα**, ατος, τό, *blood*, (1) in general, Jn. xix. 34; (2) *natural life*, which was believed to reside in the blood, especially with σάρξ, 1 Cor. xv. 20; so *human nature* generally; hence, (3) *natural relationship*, Jn. i. 13; (4) *blood shed of sacrificial victims*, Heb. ix. 7, 12; (5) *hence, the blood of Christ, his atoning death*, 1 Cor. x. 16; Rev. vii. 14; (6) *violent death, bloodshed, murder*, Lu. xiii. 1; Mat. xxiii. 30, 35; (7) in Ac. ii. 20, etc., the reference is to the color of blood.
- αἱματ-εκ-χυσία**, ας, ἡ, *shedding of blood*, Heb. ix. 22. (N. T.)\*
- αἱμορροέω**, ὦ, *to suffer from a flow of blood*, Mat. ix. 20.\*
- Αἰνέας**, α, ὁ, *Aeneas*, Ac. ix. 33, 34.\*
- αἰνεσις**, εως, ἡ, *praise*, Heb. xiii. 15. (S.)\*
- αἰνέω**, ὦ, ἔσω and ἥσω, *to praise*, only of praise to God, Lu. ii. 13, 20.
- αἰνύγμα**, ατος, τό, *an enigma, an obscure thing*, 1 Cor. xiii. 12.\*
- αἰνός**, ου, ὁ, *praise to God*, Mat. xxi. 16; Lu. xviii. 43.\*
- Αἰνών**, ἡ (Heb.), *Aenon*, Jn. iii. 23.\*
- αἰρέσις**, εως, ἡ (αἰρέω), *choice*, its act or result; hence, a

*tenet, heresy*, 2 Pet. ii. 1; *a sect*, Ac. v. 17; *dissension*, Gal. v. 20.  
**αἰερίω**, *ω*, *to choose*, Mat. xii. 18.\*  
**αἰετικός**, *ή, όν*, *schismatic, factious*, Tit. iii. 10.\*  
**αἰέω** (irreg., Gr. § 103, 1, Wi. § 15, Bu. 53), *to take*, only in mid. in N. T., *to choose, prefer*, Phil. i. 22; 2 Th. ii. 13; Heb. xi. 25.\*  
**αἶρω** (Gr. § 92), (1) *to raise, lift up*, Mar. xvi. 18; Jn. xi. 41; (2) *to bear, carry*, Mat. iv. 6; Lu. ix. 23; (3) *to bear away, carry off*, in general, Mat. xxi. 21; Jn. xix. 31; *to take away sin, of the redeeming work of Christ*, Jn. i. 29; 1 Jn. iii. 5; *to remove by death*, Jn. xvii. 15; Mat. xxiv. 39.  
**αἰσθάνομαι**, 2 a. *ἡσθόμην*, *dep., to perceive, understand*, Lu. ix. 45.\*  
**αἰσθησις**, *εως, ή*, *perception, discernment*, Phil. i. 9.\*  
**αἰσθητήριον**, *ον, τό*, *organ of perception, faculty of judgment*, Heb. v. 14.\*  
**αἰσχρο-κερδής**, *ες*, *eager for base gain, sordid*, 1 Tim. iii. 3 (not W. H.), 8; Tit. i. 7.\*  
**αἰσχροκιδῶς**, *from eagerness for base gain*, 1 Pet. v. 2. (N. T.)\*  
**αἰσχρο-λογία**, *ας, ή*, *foul language, scurrility*, Col. iii. 8.\*  
**αἰσχρός**, *ά, όν*, *base, disgraceful*, 1 Cor. xi. 6.  
**αἰσχροτήτης**, *της*, *baseness, dishonor*, Ep. v. 4.\*  
**αἰσχύνη**, *ης, ή*, *shame*, in personal feeling, Lu. xiv. 9; or in the estimation of others, Heb. xii. 2; *a shameful thing*, Ju. 13. *Syn.*: see αἰδώς.  
**αἰσχυρόμαι**, *οἶμαι*, in N. T. only pass., *to be put to shame, made ashamed*, 2 Cor. x. 8; Phil. i. 20.  
**αἰτέω**, *ώ, ήσω*, *to ask, pray, require*, Ja. i. 6; usually with two accs., or acc. of thing and από or παρά (gen.) of person; mid., *to ask for one's self, beg*, Jn. xvi. 26. *Syn.*: αἰτέω is to ask a favor, as a suppliant; ἐρωτάω, to ask a question, or as an equal; *πυνθάνομαι*, to ask for infor-

mation. But see Thayer, p. 18.  
**αἰτήμα**, *ατος, τό*, *petition, request*, Lu. xxiii. 24; Phil. iv. 6; 1 Jn. v. 15. *Syn.*: see Trench, § li.  
**αἰτία**, *ας, ή*, *cause*, (1) *as the reason or ground of anything*, Ac. x. 21; (2) *in Mat. xix. 10, the state of the case*; (3) *forensically, a crime*, Ac. xiii. 28; *a charge of crime, accusation*, Ac. xxv. 18, 27.  
**αἰτίωμα**, *ατος, τό*, *accusation, charge*, Ac. xxv. 7 (W. H. read αἰτίωμα).  
**αἴτιος**, *ία, ιω*, *causative of*, used as subst., in masc., *the cause, author*, only Heb. v. 9; in neut., *a cause, reason*, espec. of punishment, Ac. xix. 40; *a fault, crime, like αἰτία*, Lu. xxiii. 4, 14, 22.\*  
**αἰτίωμα**. See αἰτίωμα. (N. T.)\*  
**αἰφνίδιος**, *ον, unexpected, sudden*, Lu. xxi. 34 (W. H. ἐφνιδιος); 1 Th. v. 3.\*  
**αἰχμ-αλωσία**, *ας, ή*, *captivity*, Rev. xiii. 10; *abstract for concrete*, Ep. iv. 8.\*  
**αἰχμ-αλωτεύω**, *σω*, *to make prisoners of, to take captive*, Ep. iv. 8; 2 Tim. iii. 6 (W. H. read the following). (S.)\*  
**αἰχμ-αλωτίζω**, *σω*, *to lead captive*, Lu. xxi. 24.  
**αἰχμ-άλωτος**, *ον, ά, ή*, *captive*, Lu. iv. 18 (from Is. lxi. 1).  
**αἰών**, *ώνος, ό (del)*, originally *an indefinitely long period of time, an age*; hence, (1) *an unbroken age, eternity, past*, as Ac. xv. 18; future, 2 Pet. iii. 18, especially in the following phrases: *εἰς τὸν αἰῶνα*, *for ever*, with negative adv. *never*; *εἰς τοὺς αἰῶνας*, *a stronger expression, for evermore*; *εἰς τοὺς αἰῶνας τῶν αἰῶνων*, *stronger still* (see Gr. § 327, ii, Wi. § 36, 2), *for ever and ever*. Phrase slightly varied, Ep. iii. 21; Heb. i. 8; 2 Pet. iii. 18; Ju. 25; Rev. xiv. 11; (2) *in plur., the worlds, the universe*, Heb. i. 2, xi. 3; (3) *the present age* (ὁ αἰὼν οὗτος, ὁ ἐνεστώτης αἰὼν, ὁ νῦν αἰὼν), Gal. i. 4; 1 Tim. vi. 17, in contrast with the time after the second coming of Christ, *the coming age* (ὁ αἰὼν ἐκεῖνος, αἰὼν μέλλων, ὁ

αἰὼν ὁ ἐρχόμενος, οἱ αἰῶνες οἱ ἐπερχόμενοι), Lu. xx. 35; xviii. 30; Ep. ii. 7; Mat. xii. 32. *Syn.*: αἰὼν is the world under the aspect of time; κόσμος, under that of space. See Thayer, p. 19.  
**αἰώνιος** (*ία*, only in 2 Th. ii. 16; Heb. ix. 12; or *ιος*), *ion*, (1) *without beginning or end, eternal*, Ro. xvi. 26; Heb. ix. 14; (2) *without beginning*, Ro. xvi. 25; 2 Tim. i. 9; (3) *without end, everlasting*; often with ζωή, *eternal life*, denoting life which in its character is essentially eternal, see Jn. v. 24, vi. 47, xvii. 3. Neut., used as adv., *for ever*, Philem. 15.  
**ἀ-καθάρσια**, *ας, ή* (καθαίρω), *uncleanliness, impurity*, usually in a moral sense, Ro. i. 24; 2 Cor. xii. 21.  
**ἀ-καθάρτης**, *της*, *impurity*, Rev. xvii. 4 (W. H. read the following). (N. T.)\*  
**ἀ-κάθατος**, *ον*, *unclean, impure*, (1) *of ceremonial defilement*, Ac. x. 14; 1 Cor. vii. 14; (2) *of evil spirits*, with πνεῦμα, Gospels, Acts, Rev.; (3) *of human beings, impure, lewd*, Ep. v. 5.  
**ἀ-καιρέομαι**, *οἶμαι*, *dep., to lack opportunity*, Phil. iv. 10.\*  
**ἀ-καιρως**, *adv., unseasonably*, 2 Tim. iv. 2, opp. to ἐνκαιρως.\*  
**ἀ-κακος**, *ον*, *guileless*, Ro. xvi. 18; Heb. vii. 26.\*  
**ἀκανθα**, *ης, ή*, *thorn, briar*, Mat. vii. 16.  
**ἀκάνθινος**, *ον*, *made of thorns*, Mar. xv. 17; Jn. xix. 5.\*  
**ἀ-καρπος**, *ον*, *unfruitful, barren*, generally fig., Mat. xiii. 22; Tit. iii. 14.  
**ἀ-κατά-γνωστος**, *ον*, *not to be condemned*, Tit. ii. 8.\*  
**ἀ-κατά-κάλυπτος**, *ον*, *unveiled*, 1 Cor. xi. 5, 13.\*  
**ἀ-κατά-κριτος**, *ον*, *uncondemned*, Ac. xvi. 37, xxii. 25. (N. T.)\*  
**ἀ-κατά-λυτος**, *ον*, *indissoluble*, Heb. vii. 16.\*  
**ἀ-κατά-παυστος**, *ον*, *unfed, hungry for (gen.)*, 2 Pet. ii. 14 (W. H. for the following). (N. T.)\*  
**ἀ-κατά-παυστος**, *ον*, *not to be restrained*, with gen., 2 Pet. ii. 14 (see preceding).  
**ἀ-κατα-στασία**, *ας, ή*, *instabil-*

ity; hence, *sedition, tumult, disorder*, Ja. iii. 16, 3 Cor. vi. 5.

ἀ-κατά-στατος, *ον*, *inconstant, unstable*, Ja. i. 8, iii. 8 (W. H.).\*

ἀ-κατά-σχετος, *ον*, *that cannot be restrained*, Ja. iii. 8 (W. H. read preceding). (S.).\*

Ἀκελ-δαμά (Aram., *field of blood*), *Aceldama*, Ac. i. 19 (W. H. read Ἀκελδαμάχ). (N. T.).\*

ἀ-κέρατος, *ον* (κεράννυμι), *unmixed*; hence, *fig., simple, innocent, guileless*, Mat. x. 16; Ro. xvi. 19; Phil. ii. 15.\*

ἀ-κλινής, *ές*, *unbending*; hence, *firm, steadfast*, Heb. x. 23.\*

ἀκμάζω, *σω*, *to reach the point of perfection*; so, of fruit, *to be fully ripe*, Rev. xiv. 18.\*

ἀκμήν, *acc.* of ἀκμή *as adv.*, *even now, even yet*, Mat. xv. 16.\*

ἀκοή, ἡ, ἡ (ἀκούω), *hearing*, (1) *the sense of hearing*, 2 Pet. ii. 8; (2) *the organ of hearing, the ear*, 2 Tim. iv. 3, 4; (3) *the thing heard, a report, speech, doctrine*, Jn. xii. 38; Mat. i. 28. ἀκοῇ ἀκούειν, "*to hear with hearing*," i.e., *attentively* (a Hebraism), Mat. xiii. 14.

ἀκολουθεῖν, ᾧ, ἡσω, (1) *to accompany, follow, or attend, with dat., or μετὰ* (gen.), or ὁπωσ (gen.), *espec. of the disciples of Christ*; so, *met., to obey and imitate*, Mat. iv. 25; Mar. ix. 38.

ἀκούω, *σω* or *ομαι*, *πί.*, ἀκήκοα, *to hear*, (1) *without object*, Mar. iv. 3, vii. 37; (2) *with object* (acc. *orgen*, Gr. § 249a, 1, Wi. § 30, 7c, Bu. 165 sq., 301), *to hear, listen to, heed, understand*, Mat. xii. 19; Lu. i. 41. *οἱ ἀκούοντες, hearers or disciples*. In *pass.*, *to be noised abroad*, Ac. xi. 22.

ἀ-κρασία, *ας, ἡ*, *intemperance, incontinence*, Mat. xxiii. 25; 1 Cor. vii. 5.\*

ἀ-κρατής, *ές* (κράτος), *powerless, without self-control*, 2 Tim. iii. 3.\*

ἀ-κρατος, *ον* (κεράννυμι), *unmixed, undiluted* (of strong wine), Rev. xiv. 10.\*

ἀκριβεία, *ας, ἡ*, *exactness, strictness*, Ac. xxii. 3.\*

ἀκριβής, *ές*, *exact, strict*, Ac. xxvi. 5.

ἀκριβόω, ᾧ, ὥσω, *to inquire closely, learn carefully* (R. V.), Mat. ii. 7, 16.\*

ἀκριβώς, *adv.*, *exactly, diligently*, Ac. xviii. 25.

ἀκρίς, *ἰδος, ἡ*, *a locust*, Mat. iii. 4.

ἀκροατήριον, *λου, τό* (ἀκροάομαι, *to hear*), *the place of (judicial) hearing*, Ac. xxv. 23.\*

ἀκροατής, *οὔ, ὁ*, *a hearer*, Ro. ii. 13; Ja. i. 22, 23, 25.\*

ἀκροβυστία, *ας, ἡ*, *the foreskin*, Ac. xi. 3; *uncircumcision*, Ro. iv. 10; *met., an uncircumcised Gentile*, Ep. ii. 11. (S.).

ἀκρο-γωνιαίος, *α, ον* (with λίθος *expressed or understood*), *a corner foundation stone*, *ref. to Christ*, Ep. ii. 20; 1 Pet. ii. 6. (S.).\*

ἀκρο-θίσιον, *λου, τό*, *first-fruits, i.e., the best of the produce, applied* (plur.) *to spoils taken in battle*, Heb. vii. 4.\*

ἄκρος, *α, ον*, *outermost, pointed; neut., τό ἄκρον, the end, extremity*, Lu. xvi. 24.

Ἀκύλας, *ου, ὁ* (Latin), *Aquila*, Ac. xviii. 2.

ἀ-κυρώω, ᾧ, *to deprive of power, set aside* (a law), Mat. xv. 6; Mar. vii. 13; Gal. iii. 17.

ἀ-κωλύτως, *adv.*, *freely, without hindrance*, Ac. xxviii. 31.\*

ἄκων, *ουσα, ον* (ἀ, ἔκων), *unwilling*, 1 Cor. ix. 17.\*

ἀλάβαστρον, *ου, τό*, *a box made of alabaster, a vessel for perfume*, Mat. xxvi. 7; Mar. xiv. 3; Lu. vii. 37.\*

ἀλαζονία, *ας, ἡ*, *boasting, show, ostentation*, Ja. iv. 16; 1 Jn. ii. 16.\*

ἀλαζών, *ὄνος, ὁ*, *a boaster*, Ro. i. 30; 2 Tim. iii. 2.\*

ἀλαλάζω, ᾧ, ὥσω, *to raise a cry or loud sound*; in mourning, Mar. v. 38; of cymbals, 1 Cor. xiii. 1.\*

ἀ-λάλητος, *ον*, *not to be uttered in words*, Ro. vii. 26.\*

ἄ-λαλος, *ον*, *dumb, making dumb*, Mar. vii. 37, ix. 17, 25.\*

ἅλας, *ατος, τό*, *salt, lit. and fig.*, *as Mat. v. 13.*

ἀλείφω, *ψω, to anoint, festally, or in homage, also medicinally, or in embalming the*

dead, Mar. xvi. 1, I. u. vii. 46. *Syn.*: *χρίω* has always a religious and symbolical force, which is absent in ἀλείφω.

ἀλεκτορο-φωνία, *ας, ἡ*, *the cock-crowing, the third watch of the night, between midnight and dawn*, Mar. xiii. 35.\*

ἀλέκτωρ, *ορος, ὁ*, *a cock*, Mat. xxvi. 34; Jn. xiii. 38.

Ἀλεξανδρεὺς, *ἑως, ὁ, an Alexandrian*, Ac. vi. 9, xviii. 24.\*

Ἀλεξανδρινός, *ἡ, ὁν*, *Alexandrian*, Ac. xxvii. 6, xxviii. 11.\*

Ἀλέξανδρος, *ου, ὁ*, *Alexander*. Four of this name are mentioned, Mar. xv. 21; Ac. iv. 6; Ac. xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.\*

ἄλευρον, *ου, τό*, *wheaten flour*, Mat. xiii. 33; Lu. xiii. 21.\*

ἀλήθεια, *ας, ἡ*, *truth*; generally, *as Mar. v. 33; espec., (1) freedom from error, exactness, as (2) the Truth, or Word of God*; Jesus is called *the Truth*, Jn. xiv. 6; (3) *truthfulness, veracity, sincerity, integrity*, opposed to ἀδικία, Ro. ii. 8; 1 Cor. xiii. 6.

ἀληθεύω, *to speak the truth*, Gal. iv. 16; Ep. iv. 15.\*

ἀληθής, *ές* (ἀ, λαθ- in λανθάνω), *unconcealed, true*, Ac. xii. 9; Jn. iv. 18; *truthful*, Mat. xxii. 16; Mar. xii. 14. *Syn.*: ἀληθής means true morally, faithful; ἀληθινός, *genuine*, in contrast either with the false or the imperfect.

ἀληθινός, *ἡ, ὁν*, *real, genuine*, contrasted with the fictitious, as Lu. xvi. 11; 1 Jn. i. 9; with the typical, as Jn. vi. 32; Heb. viii. 2, ix. 24. *Syn.*: see ἀληθής.

ἀλθής, ἡσω, *to grind with a handmill*, Mat. xxiv. 41; Lu. xvii. 35.\*

ἀληθώς, *adv.*, *truly, really, certainly*, Ac. xii. 11.

ἄλιος (W. H. ἀλεός), *ἑως, ὁ*, *a fisherman*, Mat. iv. 18.

ἄλιεύς, *εὔσω, to fish*, Jn. xxi. 3. (S.).\*

ἄλιζω, *ισω, to salt, season with salt*, Mat. v. 13; Mar. ix. 49.

ἄλισγημα, *ατος, τό*, *pollution*, Ac. xv. 20. (N. T.).\*

ἀλλά (prop. n. plur. of ἄλλος), *but, an adversative particle.*



αλλ]

GREEK-ENGLISH NEW TESTAMENT LEXICON.

[αμν

See Gr. § 404, Wi. § 53, 7, Bu. 369 sq.

ἀλλάσσω, ἄξω, *to change*, Ac. vi. 14; *to exchange*, Ro. i. 23; *to transform*, 1 Cor. xv. 51.

ἀλλαχόθεν, adv., *from elsewhere*, Jn. x. 1.\*

ἀλλαχοῦ, adv., *elsewhere*, Mar. i. 38 (W. II.).\*

ἀλλ-ηγούμεν, ὦ, *to speak allegorically*; pass. part., Gal. iv. 24.\*

\*Ἀλληλοῦα (W. H. 'Αλ-), (Heb.), Hallelujah, *Praise ye Jehovah*, Rev. xix. 1, 3, 4, 6 (S.).\*

ἀλλήλων, reciprocal pron., gen. plur. (Gr. § 61c), *one another, each other*, Ro. i. 12.

ἀλλο-γενής, ἑς, *of another nation, a foreigner*, Lu. xvii. 18. (S.).\*

ἀλλομαι (dep.), ἀλοῦμαι, ἡλάμην, *to leap*, Ac. iii. 8, xiv. 10; *to bubble up*, as water, Jn. iv. 14.\*

ἄλλος, η, ο, *other, another*, Mar. vi. 15; ὁ ἄλλος, *the other*, Mat. v. 39; οἱ ἄλλοι, *the others, the rest*. Syn.: ἄλλος indicates that which is simply numerically distinct; ἕτερος, that which is generically distinct, *different*.

ἀλλοτρι-επίσκοπος, ου, ὁ, *one who looks at or busies himself in the things of another, a busybody*, 1 Pet. iv. 15 (W. H. ἀλλοτριεπίσκοπος). (N. T.).\*

ἀλλότριος, ια, ων, *belonging to another*, Heb. ix. 25; *foreign*, strange, Ac. vii. 6; *not of one's own family*, Mat. xvii. 25; *hostile*, Heb. xi. 34.

ἀλλό-φυλος, ου, adj., *foreign, of another tribe or race*, Ac. x. 28.\*

ἄλλως, adv., *otherwise*, 1 Tim. v. 25.\*

ἀλόων, ὦ, ἥσω, *to beat or thresh*, as grain, 1 Cor. ix. 9, 10; 1 Tim. v. 18.\*

ἄ-λογος, ου, (1) *without speech or reason, irrational*, 2 Pet. ii. 12, Ju. 10; (2) *unreasonable, absurd*, Ac. xxv. 27.\*

ἄλῃ, ης, ἡ, *the aloe*, Jn. xix. 39. (S.).\*

ἅλς, ἁλός, ὁ, *salt*. Rec. only in Mar. ix. 49 (dat.), W. H. only in ix. 50 (acc.). See ἅλας.\*

ἀλυκός, ἡ, βρ (ἅλς), *salt, brackish*, Ja. iii. 12.\*

ἄ-λυπος, ου, *free from sorrow*, Phil. ii. 28.\*

ἄλυσις, εως, ἡ, *a chain or manacle*, Mar. v. 3; Ac. xxi. 33.

ἄ-λυσitelής, ἑς, *without gain, unprofitable*, Heb. xiii. 17.\*

ἄλφα, το, see Α.

\*Ἀλφαῖος, ου, ὁ, *Alphans*. Two of the name are mentioned, Mar. ii. 14, iii. 18 (the latter being called Κλωπᾶς, Jn. xix. 25; another form of the orig. Hebrew name).

ἄλων, ωνος, ὁ, ἡ, *a threshing-floor*; met., *the grain of the threshing-floor*, Mat. iii. 12; Lu. iii. 17.

ἀλώπης, εκος, ἡ, *a fox*, Mat. viii. 20; Lu. ix. 58; applied to Herod, Lu. xiii. 32.\*

ἄλωσις, εως, ἡ, *a taking or catching*, 2 Pet. ii. 12.\*

ἄμα, adv., *at the same time*, Ac. xxiv. 26; prep., *with or together with* (dat.), Mat. xiii. 29; ἄμα πρωί, *with the dawn*, Mat. xx. 1.

ἄ-μαθής, ἑς, *unlearned, ignorant*, 2 Pet. iii. 16.\*

ἄμαράντινος, ου, adj., *composed of amaranth, i.e., everlasting*, 1 Pet. v. 4.\*

ἄ-μάραντος, ου, adj. (μαρναμαί), *unfading*, 1 Pet. i. 4.\*

ἁμαρτάνω, τήσω, *to miss a mark, to err, to sin*, Mat. xxvii. 4; Jn. v. 14; with cogn. acc., ἁμαρτίαν, *to sin a sin*, 1 Jn. v. 16; with els, *to sin against*, Lu. xv. 18, 21.

ἁμαρτήμα, ατος, τό, *a sin, evil deed*. Syn.: see ἁγνόημα.

ἁμαρτία, ας, ἡ, (1) *a sinning* (= τὸ ἁμαρτάνειν), Ro. v. 12, 13; 2 Cor. v. 21; (2) *a sin*, sing., as Ac. vii. 60; plur. (more freq.), spec. in the phrase ἀφιέναι τὰς ἁμαρτίας, *to forgive sins*, Mat. ix. 2, 5, 6. In Heb. x. 6, 8, 18, περὶ ἁμαρτίας is *sin-offering*. Syn.: see ἁγνόημα.

ἄ-μάρτυρος, ου, *without witness*, Ac. xiv. 17.\*

ἁμαρτωλός, ου, *sinful, or substantially, a sinner, espec. habitually and notoriously*, 1 Tim. i. 10; Lu. xv. 2. The Jews used the word for

idolaters, i.e., Gentiles, Mar. xiv. 41.

ἄ-μαχος, ου, *not quarrelsome*, 1 Tim. iii. 3; Tit. iii. 2.\*

ἀμάω, ὦ, ἥσω, *to reap*, Ja. v. 4.\* ἁμύθιστος, ου, ἡ, *an amethyst* (supposed to be an antidote against drunkenness. Hence the name, from ἀ, μεθύω, Rev. xxi. 20.\*

ἀμελέω, ὦ, ἥσω, *not to care for, to disregard, neglect*, with gen. or inf., Heb. ii. 3; 2 Pet. i. 12 (not W. H.).

ἄ-μεμπτος, ου, *blameless*, Phil. ii. 15; Heb. viii. 7.

ἄ-μέμπτος, adv., *blamelessly*, 1 Th. ii. 10, iii. 13 (W. H. mrg.).

ἄ-μέριμνος, ου, *free from solicitude or anxiety*, Mat. xxviii. 14; 1 Cor. vii. 32.\*

ἄ-μετά-θετος, ου, *unchangeable*, Heb. vi. 18; τὸ ἀμετάθετον, *immutability*, Heb. vi. 17.\*

ἄ-μετα-κίνητος, ου, adj., *immovable, firm*, 1 Cor. xv. 58.\*

ἄ-μετα-μέλητος, ου, *not to be regretted or repented of*, Ro. xi. 29; hence, *unchangeable*, 2 Cor. vii. 10.\*

ἄ-μετα-νόητος, ου, adj., *unrepentant, impenitent*, Ro. ii. 5.\*

ἄ-μετρος, ου, *beyond measure, immoderate* 2 Cor. x. 13, 15.\*

ἀμήν, Amen, a Hebrew adjective, *true, faithful*, used (1) as an adverb, at the beginning of a sentence, *verily, truly, indeed*; (2) at the end of ascriptions of praise, etc., optatively, as γένοιτο, *so be it*; (3) substantively, 2 Cor. i. 20, as a name of Christ, the Amen, *the faithful witness*, Rev. iii. 14. (S.)

ἄ-μήτωρ, οπος, ὁ, ἡ (μήτηρ), *without mother, i.e., in the genealogies*, Heb. vii. 3.\*

ἄ-μίαντος, ου (μιαίνω), *undefiled, sincere, pure*, Heb. vii. 26, xiii. 4; 1 Pet. i. 4; Ja. i. 27.\*

\*Ἀμναδάβ, ὁ (Heb.), *Aminadal*, Mat. i. 4; Lu. iii. 33 (not W. H.).\*

ἄμμος, ου, ἡ, *sand*, Ro. ix. 27; Heb. xi. 12.

ἄμνός, οῦ, ὁ, *a lamb*; fig., of Christ, Jn. i. 29, 36; Ac. viii. 32; 1 Pet. i. 19.\*

ἀμοιβή, ἡς, ἡ (ἀμείβω), *requital*,  
1 Tim. v. 4.\*

ἄμπελος, ου, ἡ, a *vine*, (1) lit.,  
Mat. xxvi. 29; (2) fig., as Jn.  
xv. 1.

ἄμπελ-ουργός, οὗ, ὁ, ἡ, a *vine-  
dresser*, Lu. xiii. 7.\*

ἄμπελών, ὠνος, ὁ, a *vineyard*,  
Lu. xx. 9; 1 Cor. ix. 7.

Ἀμπλίας, λου, ὁ, *Amplias*, Ro.  
xvi. 8.\*

ἀμύνω, ᾠ, in N. T. only in mid.,  
to *defend from*, take *venge-  
ance on*, Ac. vii. 24.\*

ἀμφιάζω, to *clothe*, Lu. xii. 28  
(W. H.).\*

ἀμφιβάλλω, to *cast around*,  
Mar. i. 16 (W. H.).\*

ἀμφι-βλήστρον, ου, τό, a *fishing  
net*, Mat. iv. 18; Mar. i. 16  
(not W. H.).\* *Syn.*: σαγήνη  
is the *drag-net*, much larger  
than ἀμφιβλήστρον, the *cast-  
ing net*; δίκτυον is general,  
a net of any kind.

ἀμφι-έννυμι, ἐσω, to *put on*, to  
*clothe*, Lu. vii. 25.

Ἀμφίπολις, εως, ἡ, *Amphipolis*,  
a city in the S. of Macedonia,  
Ac. xviii. 1.\*

ἄμφ-οδον, ου, τό, a *street*, Mar.  
xi. 4.\*

ἀμφότεροι, αι, α, both, Ac. xxiii.  
8.

ἀ-μώμητος, ου, without *blame* or  
*fault*, Phil. ii. 15 (W. H.  
ἀμεμπτοι); 2 Pet. iii. 14.\*

ἄμωμον, ου, τό, *amomum*, a  
*spice plant*, Rev. xviii. 13  
(not Rec.).\*

ἄ-μωμος, ου, without *blemish*,  
1 Pet. i. 19; Heb. ix. 14;  
fig., *blameless*, Eph. i. 4; Ju.  
24.

Ἀμόν, ὁ (Heb.), *Amon*, Mat. i.  
10 (W. H. Ἀμός).\*

Ἀμός, ὁ (Heb.), *Amos*, Lu. iii.  
25.\*

ἄν, a particle, expressing *possi-  
bility*, *uncertainty*, or *condi-  
tionality*. At the beginning  
of a sentence it is a contrac-  
tion of ἐάν. See Gr. §§ 378δ,  
380, 383δ, Wi. § 42, Bu. 216  
sq.

ἀνά, prep., lit., *upon* (acc.); in  
composition, *up, again*; used  
in many phrases. See Gr.  
§§ 297 and 147a, Wi. §§ 49b,  
52, 4, 2), Bu. 331, 332.

ἀναβαθμός, οὗ, ὁ (βαίνω), *means  
of ascent*, *steps*, *stairs*, Ac.  
xxi. 35, 40.\*

ἀνα-βαίνω, βήσομαι, 2 a. ἀνέβην,  
(1) to *ascend*, espec. to Jeru-  
salem, Mat. xx. 17; on board  
ship, Mar. vi. 51; to heaven,  
Ro. x. 6; (2) to *spring up*, as  
plants, etc., used of a rumor,  
Ac. xxi. 31; of thoughts com-  
ing into mind, Lu. xxiv. 38.

ἀνα-βάλλω, mid., to *postpone*,  
*defer*, Ac. xxiv. 22.\*

ἀνα-βιβάζω, to *draw up*, as a  
net to shore, Mat. xiii. 48.\*

ἀνα-βλέπω, (1) to *look up*, as  
Mar. viii. 24; (2) to *look  
again*, to *recover sight*, as  
Mat. xi. 5.

ἀνά-βλεψις, εως, ἡ, *recovery of  
sight*, Lu. iv. 18.\*

ἀνα-βοᾶω, ᾠ, to *exclaim*, *cry  
aloud* (not in W. H.), Mat.  
xxvii. 46, Mar. xv. 8, Lu. ix.  
38.\*

ἀνα-βολή, ἡς, ἡ, *putting off*, *de-  
lay*, Ac. xxv. 17.\*

ἀνάγαγον, ου, τό, *upper room*,  
W. H. in Mar. xiv. 15; Lu.  
xxii. 12, for Rec. ἀνώγειον.\*

ἀν-αγγέλλω, to *announce*, *make  
known*, Ac. xiv. 27, xix. 18;  
to *report*, 2 Cor. vii. 7.

ἀνα-γεννάω, ᾠ, to *beget again*,  
1 Pet. i. 3, 23.\*

ἀνα-γινώσκω, to *know again*, to  
*know well*. N. T., to *read*,  
Jn. xix. 20; 2 Cor. iii. 15.

ἀναγκάζω, ἄσω, to *force*, to *com-  
pel* by force or persuasion,  
Ac. xxvi. 11; 2 Cor. xii. 11.

ἀναγκαῖος, αἶα, αἶον, *necessary*,  
*fit*, Tit. iii. 14; Phil. i. 24;  
also *close* or *near*, as friends,  
Ac. x. 24.

ἀναγκαστός, adv., *necessarily*  
or *by constraint*, 1 Pet. v. 2.\*

ἀνάγκη, ἡς, ἡ, (1) *necessity*,  
Philem. 14; 1 Cor. vii. 37;  
followed by inf. (with ἐστι  
understood), *there is need to*,  
Mat. xviii. 7; (2) *distress*,  
Lu. xxi. 23.

ἀνα-γνωρίζω, to *make known*,  
aor. pass., Ac. vii. 13 (Rec.).\*

ἀνά-γνωσις, εως, ἡ, *reading*, Ac.  
xiii. 15; 2 Cor. iii. 14; 1 Tim.  
iv. 13.\*

ἀν-άγω, to *bring*, *lead*, or *take  
up*, Lu. ii. 22; Ac. ix. 39;  
to *offer up*, as sacrifices, Ac.  
vii. 41; pass., to *put to sea*, to  
*set sail*, Lu. viii. 22; Ac. xiii.  
13.

ἀνα-δείκνυμι, to *show*, as by up-  
lifting, to *show plainly*, Ac.

i. 24; to *appoint*, *announce*,  
Lu. x. 1.\*

ἀνά-δειξις, εως, ἡ, a *showing* or  
*public announcing*, Lu. i.  
80.\*

ἀνα-δέχομαι, dep., to *receive*  
with a welcome, guests, Ac.  
xxviii. 7; promises, Heb. xi.  
17.\*

ἀνα-δίδωμι, to *give up*, *deliver*,  
as by messengers, Ac. xxiii.  
33.\*

ἀνα-ΐάω, ᾠ, to *live again*, *revive*  
(W. H. only in Ro. vii. 9,  
and doubtfully Lu. xv. 24).

ἀνα-ζητέω, ᾠ, to *seek* with *dili-  
gence*, Lu. ii. 44, 45 (W. H.);  
Ac. xi. 25.\*

ἀνα-ζώννυμι, to *gird* or *bind up*,  
as a loose dress is girded  
about the loins; mid. fig.,  
1 Pet. i. 13. (S).\*

ἀνα-ζωπυρέω, ᾠ (ῥῆρ), to *re-  
kindle* or *rouse up*; fig., 2  
Tim. i. 6.\*

ἀνα-θάλλω, to *thrive* or *flourish  
again*, Phil. iv. 10.\*

ἀνά-θεμα, ατος, τό, a *person* or  
*thing accursed*, Gal. i. 8;  
1 Cor. xvi. 22; an *excommunication*  
or *curse*, Ac. xxiii. 14. *Syn.*:  
ἀνάθεμα is a thing devoted in  
honor of God, consecrated;

ἀνάθεμα, simply a later form  
of ἀνάθεμα, has come to  
mean a thing devoted to de-  
struction.

ἀναθεματίζω, ἴσω, to *bind* (one's  
self) by a *curse*, Ac. xxiii. 12,  
14, 21; to *affirm with curses*,  
Mar. xiv. 71.\*

ἀνα-θεωρέω, ᾠ, to *look at atten-  
tively*, to *consider*, Ac. xvi.  
23; Heb. xiii. 7.\*

ἀνά-θημα, ατος, τό, anything  
consecrated and laid by, a  
votive offering, Lu. xxi. 5  
(W. H.).\* *Syn.*: see ἀνά-  
θεμα.

ἀν-αἰδέα, ας, ἡ, *shamelessness*,  
*impudence*, Lu. xi. 8.\*

ἀναίρεσις, εως, ἡ, a *taking away*.  
i.e., by a violent death, Ac.  
viii. 1, xxii. 20 (Rec.).\*

ἀν-αίρεω, ᾠ (see Gr. § 103, 1,  
Wi. § 15, Bu. 53), to *take  
away*, to *abolish*, Heb. x. 9;  
to *take off*, to *kill*, Mat. ii. 16;  
mid., to *take up*, Ac. vii. 21.

ἀν-αῖτιος, ου, *guiltless*, Mat. xii.  
5, 7.\*

ἀνα-καθίζω, to *sit up* (properly  
trans. with εαυτόν under

stood), Lu. vii. 15; Ac. ix. 40.\*

ἀνα-καίνω, *to renew, restore to a former condition*, Heb. vi. 6.\*

ἀνα-καίνω, ὦ, *to renew, amend, to change the life*, 2 Cor. iv. 16; Col. iii. 10. (N. T.)\*

ἀνα-καίνωσις, *ews, ἡ, a renewal or change of heart and life*, Ro. xii. 2; Tit. iii. 5. (N. T.)\* Syn.: see Trench, § xviii.

ἀνα-καλύπτω, *to unveil, make manifest*; pass., 2 Cor. iii. 14, 18.\*

ἀνα-κάμπτω, *to bend or turn back, return*, Heb. xi. 15.

ἀνα-κείμεναι, *dep., ὥ, to recline at a meal*, Mat. ix. 10; ὁ ἀνακείμενος, *one who reclines at table, a guest*, Mat. xxii. 10, 11 (W. H. omit in Mar. v. 40).

ἀνα-κεφαλαιώ, ὦ, *to gather together into one, to sum up under one head*; pass., Ro. xiii. 9; mid., Ep. i. 10.\*

ἀνα-κλίνω, *to lay down an infant*, Lu. ii. 7; *to make to recline at table*, Mar. vi. 39; pass., *to recline, as at a feast, like ἀνάκειμαι*, Lu. xiii. 29.

ἀνα-κόπτω, *to check (lit., beat back)*, Gal. v. 7 (W. H. ἐγκόπτω).\*

ἀνα-κραύω, *to cry out, to shout aloud*, Mar. i. 23, vi. 49.

ἀνα-κρίνω, *to investigate, inquire, examine (judicially), to judge of*. Only in Lu., Ac., and 1 Cor.

ἀνά-κρισις, *ews, ἡ, judicial examination*, Ac. xxv. 26.\*

ἀνα-κυλίω, *to roll back*, Mar. xvi. 4 (W. H. for ἀποκ).\*

ἀνα-κύπτω, *to raise one's self up*, Lu. xiii. 11; Jn. viii. 7, 10; fig., *to be elated*, Lu. xxi. 28.\*

ἀνα-λαμβάνω, *to take up*, Ac. vii. 43; pass., of Christ's being taken up to heaven, Mar. xvi. 19.

ἀνά-ληψις (W. H. ἡ λήψις), *ews, ἡ, a being taken up, i.e., into heaven*, Lu. ix. 51.\*

ἀν-αλίσκω, *λῶσω, to consume, destroy*, Lu. ix. 54; Gal. v. 15; 2 Th. ii. 8 (not W. H.).\*

ἀνα-λογία, *as, ἡ, proportion, analogy*, Ro. xii. 6.\*

ἀνα-λογίζομαι, *to think upon, consider attentively*, Heb. xii. 3.\*

ἀν-αλος, *ov, without saltiness, insipid*, Mar. ix. 50.\*

ἀνά-λυσις, *ews, ἡ, a loosening of a ship from her moorings, departure*, 2 Tim. iv. 6.\*

ἀνα-λύω, *to depart*, Phil. i. 23; *to return*, Lu. xii. 36.\*

ἀν-αμάρτητος, *ov, without blame, faultless*, Jn. viii. 7 (W. H. omit).\*

ἀνα-μένω, *to await*, 1 Th. i. 10.\*

ἀνα-μνήσκω, *to remind, admonish, two accs., or acc. and inf., 1 Cor. iv. 17; pass., to remember, to call to mind, gen. or acc., 2 Cor. vii. 15.*

ἀνά-μνησις, *ews, ἡ, remembrance, a memorial*, Heb. x. 3.

ἀνα-νέω, ὦ, *to renew; mid., to renew one's self, to be renewed*, Ep. iv. 23.\*

ἀνα-νήφω, *to recover soberness*, 2 Tim. ii. 26.\*

Ἀνανίας, *α, ὁ (from Heb.), Ananias*. Three of the name are mentioned, Ac. v. 1-5, ix. 10, xxiii. 2.

ἀν-αντι-πρήτος, *ov, indisputable, not to be contradicted*, Ac. xix. 36.\*

ἀναντιπρήτως, *adv., without contradiction*, Ac. x. 29.\*

ἀν-άξιος, *ov, unworthy, inadequate*, 1 Cor. vi. 2.\*

ἀναξιώς, *adv., unworthily, unbecomingly*, 1 Cor. xi. 27 (not in ver. 29, W. H.).\*

ἀνά-παυσις, *ews, ἡ, rest, cessation from labor, refreshment*, Rev. iv. 8; Mat. xii. 43.

ἀνα-παύω, *to give rest or refreshment*, Mat. xi. 28; mid., *to take rest*, Mar. vi. 31 (W. H. read in Rev. xiv. 13, ἀναπαύσονται, 2 fut. pass.).

ἀνα-πείθω, *ow, to persuade, in a bad sense, seduce, mislead*, Ac. xviii. 13.\*

ἀνα-πέμπω, *to remit, send-back*, Lu. xxiii. 11.

ἀνα-πηδάω, *leap up* (W. H., in Mar. x. 50, for Rec. ἀνίστημι).\*

ἀνά-πηρος, *ov, maimed, having lost a member*, Lu. xiv. 13, 21 (W. H. ἀνάπειρος).\*

ἀνα-πίπτω, *to fall down, lie down*, Mat. xv. 35; N. T., *to recline at table*, Lu. xi. 37, xiv. 10.

ἀνα-πληρόω, ὦ, *to fill up*, 1 Th. ii. 16; *to fulfill, as a prophecy*,

Mat. xiii. 14; *to perform, as a precept*, Gal. vi. 2; *to occupy or fill a place*, 1 Cor. xiv. 16; *to supply a deficiency*, Phil. ii. 30.

ἀν-απο-λόγητος, *ov, adj., inexcusable*, Ro. i. 20, ii. 1.\*

ἀνα-πτύσσω, *to unroll, as a volume*, Lu. iv. 17 (not W. H.).\*

ἀν-άπτω, *to kindle, set on fire*, Lu. xii. 49; Ac. xxviii. 2 (not W. H.); Ja. iii. 5.\*

ἀν-αριθμητος, *ov, innumerable*, Heb. xi. 12.\*

ἀνα-σείω, *to stir up, move, instigate*, Mar. xv. 11; Lu. xxiii. 5.\*

ἀνα-σκηάω, *to pervert, unsettle, destroy*, Ac. xv. 24.\*

ἀνα-σπάω, *to draw up*, Lu. xiv. 5; Ac. xi. 10.\*

ἀνά-στασις, *ews, ἡ, a rising up, as opposed to falling*, Lu. ii. 34; *rising, as from death or the grave, resurrection, the future state*, Ro. i. 4, vi. 5.

ἀνα-στατώ, ὦ, *to unsettle, put in commotion*, Ac. xvii. 6, xxi. 38; Gal. v. 12.\*

ἀνα-σταυρώ, ὦ, *to crucify afresh*, Heb. vi. 6.\*

ἀνα-στυνάω, *to groan or sigh deeply*, Mar. viii. 12.\*

ἀνα-στρέφω, *to turn up, overturn*, Jn. ii. 15; *intrans., to return*, Ac. v. 22; mid. (as Lat. *versari*), *to be or to live in a place or state, to move among, to pass one's time or be conversant with persons; generally, to conduct one's self*, 2 Cor. i. 12; 1 Tim. iii. 15.

ἀνα-στροφή, *ἡς, ἡ, behavior, manner of life*, Gal. i. 13; Ep. iv. 22.

ἀνα-τάσσομαι, *to arrange, compose a narrative*, Lu. i. 1.\*

ἀνα-τέλλω, *to spring up or rise, as the sun, a star, a cloud*, Mat. xiii. 6; Lu. xii. 54; of the Messiah, Heb. vii. 14; trans., *to cause to rise*, Mat. v. 45.

ἀνα-τίθημι, *mid., to set forth, declare*, Ac. xxv. 14; Gal. ii. 2.\*

ἀνατολή, *ἡς, ἡ, the dawn, day-spring*, Lu. i. 78; generally, *the east, where the sun rises*, Mat. ii. 2, 9; sing. and plur., see Gr. § 240a.



ἀνα-τρέπω, *to subvert, overthrow*, 2 Tim. ii. 18; Tit. i. 11.\*

ἀνα-τρέφω, *to nurse, bring up, educate*, Lu. iv. 16 (W. H. mrg.); Ac. vii. 20, 21, xxii. 3.\*

ἀνα-φαίνω, *mid., to appear*, Lu. xix. 11; *pass., to be shown a thing (acc.)*, Ac. xxi. 3 (W. H. read act., in sense *to come in sight of*).\*

ἀνα-φέρω, *olaw, to bear or lead, to offer, as sacrifice*, Heb. vii. 27; *to bear, as sin*, 1 Pet. ii. 24.

ἀνα-φωνέω, *ō, to cry out aloud*, Lu. i. 42.\*

ἀνά-χυσις, *ews, ἡ, a pouring out; hence, excess*, 1 Pet. iv. 4.\*

ἀνα-χωρέω, *ō, to depart, withdraw*, Mat. ix. 24; Mar. iii. 7.

ἀνά-ψυξις, *ews, ἡ, a refreshing*, Ac. iii. 20.\*

ἀνα-νύχω, *to refresh, to revive*, 2 Tim. i. 16.\*

ἀνδραποδιότης, *ou, ὁ, a man-stealer*, 1 Tim. i. 10.\*

Ἀνδρέας, *ou, ὁ, Andrew*, Jn. i. 40.

ἀνδρῶς, *lsw, mid., to act like a man, to be brave*, 1 Cor. xvi. 13.\*

Ἀνδρόνικος, *ou, ὁ, Andronicus*, Ro. xvi. 7.\*

ἀνδρό-φονος, *ou, ὁ, a man-slayer*, 1 Tim. i. 9.\*

ἀν-έγκλητος, *ou, not open to accusation, unblamable*, 1 Cor. i. 8; Col. i. 22.

ἀν-εκ-διήγητος, *ou, not to be spoken, inexpressible*, 2 Cor. ix. 15. (N. T.)\*

ἀν-εκ-λάλητος, *unspeakable*, 1 Pet. i. 8. (N. T.)\*

ἀν-έκ-λειπτος, *ou, unfailing*, Lu. xii. 33.\*

ἀνεκτός, *ἡ, ὅν, tolerable, supportable; only in comp.*, Mat. x. 15, xi. 22, 24.

ἀν-ελεήμων, *ou, without compassion, cruel*, Ro. i. 31.\*

ἀνεμῶς, *to agitate or drive with wind; pass.*, Ja. i. 6. (N. T.)\*

ἄνεμος, *ou, ὁ, the wind*, Mat. xi. 7; *fig., applied to empty doctrines*, Ep. iv. 14.

ἀν-ἔμδεκτος, *ou (ἐνδέχομαι), adj., impossible*, Lu. xvii. 1. (N. T.)\*

ἀν-εξ-επείνητος (W. H. -παί-), *ou, adj., unsatiable*, Ro. xi. 33.\*

ἀνέλι-κακος, *ou, patient of injury*, 2 Tim. ii. 24. (N. T.)\*

ἀν-εξ-ήχναστος, *ou, that cannot be explored, incomprehensible*, Ro. xi. 33; Ep. iii. 8. (S.)\*

ἀν-επ-αίσχυντος, *ou, having no cause to be ashamed*, 2 Tim. ii. 15.\*

ἀν-επι-λήπτος (W. H. -λημπ-), *ou, adj., never caught doing wrong, irreproachable*, 1 Tim. iii. 2, v. 7, vi. 14.\*

ἀν-έρχομαι, *to come or go up*, Jn. vi. 3; Gal. i. 17, 18.\*

ἄνσις, *ews, ἡ (ἀνίμω), relaxation, remission, as from bonds, burden, etc.*, Ac. xxiv. 23; 2 Th. i. 7.

ἀν-εστάω, *to examine judicially*, Ac. xxii. 24, 29. (S.)\*

ἄνευ, *adv. as prep., with gen., without*, 1 Pet. iii. 1.

ἀν-εὔθετος, *ou, inconvenient*, Ac. xxvii. 12. (N. T.)\*

ἀν-εὔρισκω, *to find by searching for*, Lu. ii. 16; Ac. xxi. 4.\*

ἀν-έχω, *mid., to bear with, forbear, have patience with, endure*, Mat. xvii. 17; Lu. ix. 41; *gen. of pers. or thing*.

ἀνεψιός, *ou, ὁ, a cousin*, Col. iv. 10.\*

ἀνῆθον, *ou, τὸ, anise, dill*, Mat. xxiii. 23.\*

ἀνῆκει, *impers., it is fit or proper; part., τὸ ἀνῆκον, τὰ ἀνῆκοντα, the becoming*, Phil. 8.

ἀν-ήμερος, *ou, adj., not lame, fierce*, 2 Tim. iii. 3.\*

ἀνῆρ, *ἀνδρὸς, ὁ, (1) a man, in sex and age (Lat. vir), Ac. viii. 12; hence, (2) a husband, Ro. vii. 2, 3; (3) a person generally, Lu. vii. 41; plur. voc., ἀνδρες, Sirs!; often in apposition with adjectives and nouns, as ἀνὴρ ἀμαρτωλός, ἀνὴρ προφήτης, Lu. v. 8, xxiv. 19.*

ἀνθ-ίστημι, *to oppose, withstand, resist, with dat.*, Ro. ix. 19, Mat. v. 39.

ἀνθ-ομολογέομαι, *οἰμαι, to confess, give thanks to, dat.*, Lu. ii. 38.\*

ἄνθος, *ous, τὸ, a flower*, Ja. i. 10, 11; 1 Pet. i. 24.\*

ἀνθρακιά, *ἄς, ἡ, a heap of burning coals*, Jn. xviii. 18, xxi. 9.\*

ἄνθραξ, *akos, ὁ, a coal, Ro. xii. 20.\**

ἀνθρωπ-ἄρεσκος, *ou, desirous of pleasing men*, Ep. vi. 6; Col. iii. 22. (S.)\*

ἀνθρώπινος, *ινῆ, ινον, human, belonging to man*, Ja. iii. 7; 1 Cor. x. 13.

ἀνθρωπο-κτόνος, *ou, ὁ, ἡ, a homicide, a manslayer*, Jn. viii. 44; 1 Jn. iii. 15.\*

ἄνθρωπος, *ou, ὁ, a man, one of the human race (Lat. homo). Like ἀνὴρ, joined in apposition with substantives, as* Mat. xviii. 23, xxi. 33.

ἀνθ-υπατεύω, *to be proconsul*, Ac. xviii. 12 (not W. H.)\*

ἀνθ-ύπατος, *ou, ὁ, a proconsul*, Ac. xiii. 7, 8, 12.

ἀν-ήμι, *to unloose, let go*, Ac. xvi. 26, xxvii. 40; *to give up*, Ep. vi. 9; *to leave, neglect*, Heb. xiii. 5.\*

ἀν-ἄλως, *ou, without mercy*, Ja. ii. 13 (W. H. read ἀνέλως).

ἄν-ιπτος, *ou, adj., unwashed*, Mat. xv. 20; Mar. vii. 2, 5 (Rec.)\*

ἀν-ίστημι, *to raise up one lying or dead*, Ac. ix. 41; Jn. vi. 39, 40; *intrans. (in 2 a., pf. and mid.), to rise from a recumbent posture*, Mar. i. 35; *to rise again from the dead*, Lu. xvi. 31; *aor. part., often combined with other verbs, as "rising (ἀναστὰς) he went."*

Ἄννα, *ας, ἡ, Anna*, Lu. ii. 36.\*

Ἄννας, *α, ὁ, Annas*, Lu. iii. 2; Jn. xviii. 13, 24; Ac. iv. 6.\*

ἀ-νόητος, *ou, foolish, thoughtless*, Ro. i. 14; 1 Tim. vi. 9.

ἄνοια, *ας, ἡ, folly, madness*, Lu. vi. 11; 2 Tim. iii. 9.\*

ἀνοίγω, *ξω, to open*, Ac. v. 19, xii. 10, 14; *intrans. in 2 perf., ἀνέωγα, to be open*, 2 Cor. vi. 11; 1 Cor. xvi. 9.

ἀν-οικο-δομέω, *ō, to build up again*, Ac. xv. 16.\*

ἀνοιξις, *ews, ἡ, opening (the act of)*, Ep. vi. 19.\*

ἀνομία, *ας, ἡ, lawlessness, iniquity*, Mat. xxiii. 28; Tit. ii. 14; *al ἀνομία, iniquities, evil deeds*, Ro. iv. 7. *Syn.: see ἀγνόημα.*

ἄ-νομος, *ou, (1) without law, not subject to the law, used of Gentiles*, 1 Cor. ix. 21; (2) lawless; as subst., a male-

*factor*; ὁ ἄνομος, *the lawless one*, 2 Th. ii. 8.

ἀνόμως, adv., *without law*, Ro. ii. 12.

ἀν-ορθῶω, ὦ, *to make upright or straight again; to rebuild, make strong*, Lu. xiii. 13; Ac. xv. 16; Heb. xii. 12.\*

ἀν-όσιος, or, *unholy*, 1 Tim. i. 9; 2 Tim. iii. 2.\*

ἀνοχή, ἥς, ἡ, *forbearance, toleration*, Ro. ii. 4, iii. 25.\* Syn.: ὑπομονή is patience under trials, referring to things; μακροθυμία, patience under provocation, referring to persons; ἀνοχή is a forbearance temporary in its nature.

ἀντ-αγωνίζομαι, *to resist, strive against*, Heb. xii. 4.\*

ἀντ-άλλαγμα, atos, τό, *an equivalent, price*, Mat. xvi. 26; Mar. viii. 37.\*

ἀντ-ανα-πληρῶω, ὦ, *to fill up in turn*, Col. i. 24.\*

ἀντ-απο-δίδωμι, *to recompense, requite*, Lu. xiv. 14; Ro. xii. 19.

ἀντ-από-δομα, atos, τό, *a recompense, requital*, Lu. xiv. 12; Ro. xi. 9. (S.)\*

ἀντ-από-δοσις, ewς, ἡ, *a reward, recompense*, Col. iii. 24.\*

ἀντ-απο-κρίνομαι, *to reply against, contradict*, Lu. xiv. 6; Ro. ix. 20.\*

ἀντ-εἶπον (used as 3 aor. of ἀντίκλω, see φημί), *to contradict, to gainsay*, Lu. xxi. 15; Ac. iv. 14.\*

ἀντ-έχω, mid., *to hold fast, to adhere to (gen.)*, Mat. vi. 24; Lu. xvi. 13; 1 Th. v. 14; Tit. i. 9.\*

ἀντ-ί, prep., gen., *instead of, for*. See Gr. §§ 291, 147 a, Wi. §§ 47 a, 52, 4, 3), Bu. 321.

ἀντ-ιβάλω, *to throw in turn, exchange words*, Lu. xxiv. 17.\*

ἀντ-ιδια-τίθωμι, mid., *to set one's self against, oppose*, 2 Tim. ii. 25.\*

ἀντ-ιδικος, ου, ὁ (orig. adj.), *an opponent at law*, Mat. v. 25; Lu. xii. 58, xviii. 3; *an adversary*, 1 Pet. v. 8.\*

ἀντ-ιθεσις, ewς, ἡ, *opposition*, 1 Tim. vi. 20.\*

ἀντ-ικαθ-ίστημι, *to resist*, Heb. xii. 4.\*

ἀντ-ικαλέω, *to call or invite in turn*, Lu. xiv. 12.\*

ἀντ-ί-κειμαι, *to oppose, resist*

(dat.), Lu. xiii. 17, xxi. 15; ὁ ἀντικείμενος, *an adversary*, 1 Cor. xvi. 9; Phil. i. 28.

ἀντικρῶ (W. H. Ἀντικρως), adv., *over against*, Ac. xx. 15.\*

ἀντ-ι-λαμβάνω, mid., *to take hold of, help, share in (gen.)*, Lu. i. 54; Ac. xx. 35; 1 Tim. vi. 2.

ἀντ-ιλέγω, *to speak against, contradict (dat.)*, Ac. xiii. 45; *to oppose, deny*, Jn. xix. 12.

ἀντ-ι-λήψις (W. H. -ληψις), ewς, *help, ministration*, 1 Cor. xii. 28.\*

ἀντ-ιλογία, as, ἡ, *contradiction, contention, rebellion*, Heb. vi. 16, vii. 7, xii. 3; Ju. ii. 11.\*

ἀντ-ι-λοιδορέω, *to revile or reproach again*, 1 Pet. ii. 23.\*

ἀντ-ι-λυτρον, ου, τό, *a ransom-price*, 1 Tim. ii. 16.\*

ἀντ-ιμετρέω, ὦ, *to measure in return*, Mat. vii. 2 (not W. H.); Lu. vi. 38. (N. T.)\*

ἀντ-ιμισθία, as, ἡ, *recompense*, Ro. i. 27; 2 Cor. vi. 13. (N. T.)\*

Ἀντιόχεια, as, ἡ, *Antioch*. Two places of the name are mentioned, Ac. xi. 26, xiii. 14.

Ἀντιοχεύς, έως, ὁ, *a citizen of Antioch*, Ac. vi. 5.\*

ἀντ-ι-παρ-έρχομαι, *to pass by opposite to*, Lu. x. 31, 32.\*

Ἀντίπας, α, ὁ, *Antipas*, Rev. ii. 13.\*

Ἀντιπατρίς, ίδος, ἡ, *Antipatris*, Ac. xxiii. 31.\*

ἀντ-ι-πέραν (W. H. ἀντίπερα), adv., *on the opposite side or shore*, Lu. viii. 26.\*

ἀντ-ιπίπτω, *to fall against, resist*, Ac. vii. 51.\*

ἀντ-ι-στρατεύομαι, dep., *to make war against*, Ro. vii. 23.\*

ἀντ-ι-τάσσω, mid., *to set one's self against, resist (dat.)*, Ro. xiii. 2; Ja. iv. 6, v. 6; 1 Pet. v. 5; Ac. xviii. 6.\*

ἀντ-ι-τυπος, ου, like in pattern, Heb. ix. 24; τὸ ἀντίτυπον, *corresponding in form*, as wax to the seal, antitype, 1 Pet. iii. 21.\*

Ἀντ-ι-χρίστος, ου, ὁ, *opposer of Christ, Antichrist*, 1 Jn. ii. 18, 22, iv. 3; 2 Jn. 7. (N. T.)\*

ἀντ-ιλέω, *to draw from a vessel*, Jn. ii. 8, 9, iv. 7, 15.\*

ἄντληα, atos, τό, *a bucket*, Jn. iv. 11.\*

ἀντ-οφθαλμέω, ὦ, *to look in the face*; so *to meet the wind*, Ac. xxvii. 15.\*

ἄν-υδρος, or, *without water, dry*, Mat. xii. 43; Lu. xi. 24.

ἀν-υπό-κριτος, or, adj., *without hypocrisy, unfeigned*, Ro. xii. 9; 2 Cor. vi. 6. (Ap.)

ἀν-υπό-τακτος, or, *not subject to rule, of things*, Heb. ii. 8; *unruly, of persons*, 1 Tim. i. 9; Tit. i. 6, 10.\*

ἄνω, adv. (ἀνά), *up, above, upwards*; τὰ ἄνω, *heaven or heavenly things*, as Jn. viii. 23.

ἀνώγειον, ου, τό, *an upper chamber*. See ἀνάγειον.\*

ἀνωθεν, adv. (ἀνω), (1) of place, *from above*, as Jn. iii. 31, xix. 11; with prepp. ἀπό, ἐκ, *from the top*, as Mar. xv. 38; Jn. xix. 23; (2) of time, *from the first*, only Lu. i. 3; Ac. xxvi. 5. In Jn. iii. 4, 7, *again* (see Gal. iv. 9); or, perhaps here also, *from above*.

ἀνωτερίκος, ὧς, δὲ, *upper, higher*, Ac. xix. 1.\*

ἀνώτερος, α, ου (compar. of ἄνω; only neut. as adv.), *higher, to a higher place*, Lu. xiv. 10; *above, before*, Heb. x. 8.\*

ἀν-ωφέλης, ές, *unprofitable*, Tit. iii. 9; Heb. vii. 18.\*

ἀξίω, ης, ἡ, *an axe*, Mat. iii. 10; Lu. iii. 9.\*

ἄξιος, ια, ιων, adj., *worthy, deserving of, suitable to (gen.)*, Heb. xi. 38; Lu. xii. 48; Ac. xxvi. 20.

ἀξιόω, ὦ, *to deem worthy (acc. and gen., or inf.)*, Lu. vii. 7; 2 Th. i. 11; *think fit*, Ac. xv. 38, xxviii. 22.

ἀξίως, adv., *worthily, suitably (with gen.)*, Ro. xvi. 2; Phil. i. 27.

ἀ-όρατος, or *invisible, unseen*, Col. i. 16; 1 Tim. i. 17.

ἀπ-αγγέλλω, *to report, relate, make known, declare*, Ac. iv. 23; 1 Th. i. 9.

ἀπ-άγχω, mid., *to hang or strangle one's self*, Mat. xxvii. 5.\*

ἀπ-άγω, *to lead, carry, or take away*, Lu. xiii. 15; *to lead away to execution*, Mat. xxvi. 57; Mar. xiv. 44, 53; *to lead or tend, as a way*, Mat. vii. 13, 14.

ἀ-παίδευτος, ου, adj., *uninstructed, ignorant*, 2 Tim. ii. 23.\*

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GREEK-ENGLISH NEW TESTAMENT LEXICON.

[απο

ἀπα-αἶρω, *to take away*; in N. T. only 1 a. pass., Mat. ix. 15;

Mar. ii. 20; Lu. v. 35.\*

ἀπα-αἰτέω, *to ask back, require, reclaim*, Lu. vi. 30, xii. 20.\*

ἀπα-αλγέω, *to be past feeling*, Ep. iv. 19.\*

ἀπα-αλλάσσω, pass., *to be removed from, to depart*, Ac. xix. 12; pass., *to be set free* (with ἀπό), Lu. xii. 58; *to deliver*, Heb. ii. 15.\*

ἀπα-αλλοτριόω, *to estrange, alienate* (gen.), Ep. ii. 12, iv. 18; Col. i. 21.\*

ἀπαλός, ἡ, ὄν, *tender*, as a shoot of a tree, Mat. xxiv. 32; Mar. xiii. 28.\*

ἀπα-αντάω, ὦ, *to meet, to encounter* (dat.), Mar. xiv. 13.

ἀπα-άντησις, εως, ἡ, *a meeting, an encountering*; εἰς ἀπάντησιν (gen. or dat.), *to meet any one*, Ac. xxviii. 15.

ἀπαεῖ, adv., *of time, once*, 1 Th. ii. 18; *once for all*, Heb. vi. 4, x. 2.

ἀπαρά-βατος, ὄν, *invulnerable, unchangeable*, Heb. vii. 24.\*

ἀπαρ-ασκευάστος, ὄν, adj., *unprepared*, 2 Cor. ix. 4.\*

ἀπαρ-νέομαι, οἶμαι, *to deny, disregard*, Mar. viii. 34, 35.

ἀπα-ἄρτι, adv., *of time* (see ἄρτι), *henceforth*, Rev. xiv. 13. (W. H. read ἀπ' ἄρτι)\*

ἀπαρ-τισιμός, οὗ, ὁ, *completion*, Lu. xiv. 28.\*

ἀπαρ-χή, ἡς, ἡ, *the first-fruits, consecrated to God* (see W. H., 2 Th. ii. 13).

ἀ-πας, ασα, αν (like πās, Gr. § 37), *all, all together, the whole*.

ἀπασπάζομαι, see ἀσπάζομαι. (N. T.)\*

ἀπατάω, ὦ, ἥσω, *to deceive, lead into error*, Ja. i. 26; Ep. v. 6; 1 Tim. ii. 14 (W. H. ἐξαπα-).\* (The stronger form ἐξαπατάω is more freq.)

ἀπάτη, ης, ἡ, *deceit, deceitfulness*, Col. ii. 8; Heb. iii. 13.

ἀ-πάτωρ, οπος, ὁ, ἡ(πατήρ), *without father, i.e., in the genealogies*, Heb. vii. 3.\*

ἀπα-ἀνυσμα, ατος, τό, *reflected brightness*, Heb. i. 3.\*

ἀπα-εἶδον (W. H. ἀφ'εἶδον), 2 aor. of ἀφώραω, *which see*.

ἀπειθία, ας, ἡ, *willful unbelief*,

*obstinacy, disobedience*, Heb. iv. 6, 11.

ἀπειθέω ὦ, *to refuse belief, be disobedient*, Jn. iii. 36; Ro. ii. 8.

ἀπειθής, ἐς, *unbelieving, disobedient*, Lu. i. 17; 2 Tim. iii. 2.

ἀπειλέω, ὦ, ἥσω, *to threaten, forbid by threatening*, Ac. iv. 17; 1 Pet. ii. 23.\*

ἀπειλή, ης, ἡ, *a threatening, threat*, Ac. iv. 17 (W. H. omit), 29, ix. 1; Ep. vi. 9.\*

ἀπ-εἰμι (εἶμι, *to be*), *to be absent*, as 1 Cor. v. 3.

ἀπ-εἶμι (εἶμι, *to go*), *to go away, to depart*, Ac. xvii. 10.\*

ἀπ-εἶπον (see εἶπον), *mid., to renounce, disown*, 2 Cor. iv. 2.\*

ἀ-πειραστος, ου, adj., *incapable of being tempted*, Ja. i. 13.\*

ἀ-πειρος, ου, adj., *inexperienced, unskillful* (in gen.), Heb. v. 13.\*

ἀπ-εκ-δέχομαι, *to wait for, expect earnestly or patiently*, Ro. viii. 19, 23, 25; Heb. ix. 28. (N. T.)

ἀπ-εκ-δύομαι, *to strip, divest, renounce*, Col. ii. 15, iii. 9.\*

ἀπέκδυσις, εως, ἡ, *a putting or stripping off, renouncing*, Col. ii. 11. (N. T.)\*

ἀπ-ελαύνω, *to drive away*, Ac. xliii. 16.\*

ἀπ-ελεγμός, οὗ, ὁ (ἐλέγχω), *refutation, censure, dispute*, Ac. xix. 27. (N. T.)\*

ἀπ-ελεύθερος, ου, ὁ, ἡ, *a freedman*, 1 Cor. vii. 22.\*

\* Ἀπελλής, οὗ, ὁ, *Apelles*, Ro. xvi. 10.\*

ἀπ-ελπίξω, σω, *to despair*, Lu. vi. 35; R. V. "never despairing" (see R. V. mrg.).\*

ἀπ-έναντι, adv. (gen.), *over against, in the presence of, in opposition to*.

ἀ-περαντος, ὄν (περαινω), *interminable*, 1 Tim. i. 4.\*

ἀ-περισπαστός, adv. (περσπασάω), *without distraction*, 1 Cor. vii. 35.\*

ἀ-περί-τμητος, ὄν, *uncircumcised*; fig., Ac. vii. 51. (S.)\*

ἀπ-έρχομαι, *to go or come from one place to another, to go away, depart; to go apart; to go back, to return; to go forth, as a rumor*.

ἀπ-έχω, *to have in full*, Mat.

vi. 2; *to be far* (abs., or ἀπό), Lu. vii. 6; *impers., ἀπέχει, it is enough*, Mar. xiv. 41; *mid., to abstain from* (gen., or ἀπό), 1 Th. iv. 3.

ἀπιστεύω, ὦ, *to disbelieve* (dat.), Mar. xvi. 11; *to be unfaithful*, Ro. iii. 3.

ἀπιστία, ας, ἡ, *unbelief, distrust, a state of unbelief*, 1 Tim. i. 13; Heb. iii. 12, 19; *unfaithfulness*, Ro. iii. 3.

ἀ-πιστος, ὄν, *not believing, incredulous*, Jn. xx. 27; *hence, an unbeliever or infidel*, 2 Cor. iv. 4; *unfaithful*, Lu. xii. 46; Rev. xxi. 8; *pass., incredible*, only Ac. xxvi. 8.

ἀπλός, οὗς, ἡ, ὄν, *simple, sound*, Mat. vi. 22; Lu. xi. 34.\*

ἀπλότης, τητος, ἡ, *simplicity, sincerity, purity*, 2 Cor. i. 12; Col. iii. 22.

ἀπλώς, adv., *simply, sincerely*, Ja. i. 5.\*

ἀπό, prep. gen., *from*. See Gr. § 292, Wi. § 47 b, Bu. 321 sq.; and for the force of the prep. in composition, Gr. § 147 a, Wi. § 52 a, Bu. 344.

ἀπο-βαίνω (for βαίνω, see Gr. § 94, I, 6 d; fut., -βήσομαι), *to go or come out of, as from a ship*, Lu. v. 2; Jn. xxi. 9; *to turn out, result*, Lu. xxi. 13; Phil. i. 19.\*

ἀπο-βάλλω, *to throw away*, Mar. x. 50; Heb. x. 35.\*

ἀπο-βλέπω, *to look away from all besides; hence, to look earnestly at* (eis), Heb. xi. 26.\*

ἀπό-βλητος, ὄν, verbal adj., *to be thrown away, rejected*, 1 Tim. iv. 4.\*

ἀπο-βολή, ης, ἡ, *a casting away, rejection, loss*, Ac. xxvii. 22; Ro. xi. 15.\*

ἀπο-γίνομαι, *to die*, 1 Pet. ii. 24.\*

ἀπο-γραφή, ης, ἡ, *a record, register, enrolment*, Lu. ii. 2; Ac. v. 37.\*

ἀπο-γράφω, *to enrol, inscribe in a register*, Lu. ii. 1, 3, 5; Heb. xii. 23.\*

ἀπο-δείκνυμι, *to show by proof, demonstrate, set forth*, Ac. ii. 22, xxv. 7; 1 Cor. iv. 9; 2 Th. ii. 4.\*

ἀπό-δείξεις, εως, ἡ, *demonstration, proof*, 1 Cor. ii. 4.\*

ἀπο-δεκατῶν, ὦ, (1) to pay the tenth or tithe, Mat. xxiii. 23; (2) to levy tithes on, acc., Heb. vii. 5. (S.)

ἀπό-δεκτος, ον, verbal adj., acceptable, 1 Tim. ii. 3, v. 4.\*

ἀπο-δέχομαι, to receive with pleasure, to welcome, Ac. xviii. 27, xxviii. 30.

ἀπο-δημέω, ὦ, to go from one's own people, to go into another country; only in the parables of our Lord, as Mat. xxi. 33; Lu. xv. 13.

ἀπό-δημος, ον, gone abroad, sojourning in another country (R. V.), Mar. xiii. 34.\*

ἀπο-δίδωμι, to give from one's self, to deliver, Mat. xxvii. 58; in mid., to sell, Ac. v. 8; to pay off, discharge what is due, Mat. v. 26; Lu. xvi. 2; to restore, Lu. iv. 20; to requite, recompense, Ro. ii. 6; Rev. xviii. 6.

ἀπο-δι-ορίζω, to separate off, i.e., into parties, Ju. 19.\*

ἀπο-δοκιμάζω, to reject, as disapproved or worthless, Mar. viii. 31; Heb. xii. 17.

ἀπο-δοχή, ἡς, ἡ, acceptance, approval, 1 Tim. i. 15, iv. 9.\*

ἀπό-δοσεις, εως, ἡ, a putting away, 1 Pet. iii. 21; 2 Pet. i. 14.\*

ἀπο-θήκη, ἡς, ἡ, a repository, granary, storehouse, Mat. iii. 12; Lu. iii. 17.

ἀπο-θησαυρίζω, to treasure up, lay by in store, 1 Tim. vi. 19.\*

ἀπο-θλίβω, to press closely, Lu. viii. 45.\*

ἀπο-θνήσκει (ἀπό, intensive; the simple θνήσκει is rare), to die, (1) of natural death, human, animal, or vegetable, Mat. ix. 24; (2) of spiritual death, Ro. vii. 10; Rev. iii. 2; (3) in Epp. of Paul, to die to (dat.), as Ro. vi. 2; also in other shades of meaning. For tenses see θνήσκει.

ἀπο-καθ-ίστημι, ἀποκαταστήσω (also καθιστάω and -άνω, see Mar. ix. 12; Ac. i. 6), to restore, e.g., to health, or as a state or kingdom, Lu. vi. 10, Ac. i. 6.

ἀπο-καλύπτω, to uncover, bring to light, reveal, Mat. x. 26; Lu. x. 21; 1 Cor. ii. 10. See Thayer, p. 62.

ἀπο-κάλυψις, εως, ἡ, revelation, manifestation, enlightenment, 1 Cor. xiv. 26; Ep. iii. 3; 2 Th. i. 7. (S.) Syn.: see Trench, § xciv.

ἀπο-καρ-δοκία, ας, ἡ (κάρα, head; ἀπό, intensive), earnest expectation, as if looking for with the head outstretched, Ro. viii. 19; Phil. i. 20.\*

ἀπο-κατ-αλλάσσω, to reconcile, change from one state of feeling to another, Ep. ii. 16; Col. i. 20, 22. (N. T.)\*

ἀπο-κατά-στασις, εως, ἡ, restitution, restoration, Ac. iii. 21.\*

ἀπό-κειμαι, to be laid away, to be reserved for (dat.), Lu. xix. 20; Col. i. 5; 2 Tim. iv. 8; Heb. ix. 27.\*

ἀπο-κεφαλίζω (κεφαλή), to behead, Mat. xiv. 10; Mar. vi. 16, 27; Lu. ix. 9. (S.)\*

ἀπο-κλείω, to shut close, as a door, Lu. xiii. 25.\*

ἀπο-κόπτω, to smile or cut off, Mar. ix. 43, 45; Jn. xviii. 10, 26; Ac. xxvii. 32; mid., Gal. v. 12 (see R. V.).\*

ἀπο-κριμα, ατος, τό, an answer, 2 Cor. i. 9.\*

ἀπο-κρίνομαι (for aor., see Gr. § 100, Wi. § 39), to answer, Mar. xii. 28; Col. iv. 6; often used (like the corresponding Hebrew verb) where the "answer" is not to a distinct question, but to some suggestion of the accompanying circumstances; so especially in the phrase ἀποκριθεὶς εἶπεν, answered and said, as Mat. xi. 25; Lu. i. 60.

ἀπό-κρισις, εως, ἡ, an answer, reply, Lu. ii. 47.

ἀπο-κρύπτω, to hide, conceal, 1 Cor. ii. 7; Ep. iii. 9.

ἀπο-κρυφός, ον, hidden, concealed, Mar. iv. 22; Lu. viii. 17; stored up, Col. ii. 3.

ἀπο-κτείνω, εὐώ, to put to death, kill, Mat. xvi. 21; Rev. ii. 13; fig., to abolish, Ep. ii. 16.

ἀπο-κυνέω, ὦ, to bring forth; fig., Ja. i. 15, 18.\*

ἀπο-κυλίσσω, to roll away, Mat. xxviii. 2; Mar. xvi. 3; Lu. xxiv. 2. (S.)\*

ἀπο-λαμβάνω, to receive from any one, Gal. iv. 5; to receive back, recover, Lu. xv. 27;

mid., to take aside with one self, Mar. vii. 33.

ἀπό-λαυσις, εως, ἡ (λαύω, enjoy), enjoyment, 1 Tim. i. 17; Heb. xi. 25.\*

ἀπο-λείπω, to leave, to leave behind, 2 Tim. iv. 13, 20; desert, Ju. 6; pass., to be deserted, Heb. iv. 9.

ἀπο-λείχω, to lick, as a dog, Lu. xvi. 21 (W. H. ἐπιλείχω).\*

ἀπο-όλλυμι (see Gr. § 116, 2, W § 15, Bu. 64), to destroy, bring to nought, to put to death, Mar. i. 24; Ro. xiv. 1; to lose, Mat. x. 42; Ju. v. 39; mid., pass. (and 2d perf. to perish, die, Mat. viii. 21; to be lost, Lu. xxi. 18.

Ἀπολλύω, οντος, ὁ (prop. παρὰ ὁ ἀπολλύω, Destroyer), Apollyon, Rev. ix. 11. (N. T.)\*

Ἀπολλωνία, ας, ἡ, Apollonia, a city of Macedonia, Ac. xvi. 1.\*

Ἀπολλῶς, ὦ, ὁ, Apollon, A. xviii. 24.

ἀπο-λογεῖσθαι, οὔμαι (λόγος), to defend one's self by speech, Lu. xxi. 14; Ac. xxvi. 24; defend, excuse, Ro. ii. 15.

ἀπο-λογία, ας, ἡ, a verbal defense, "apology," Ac. xx. 16; 1 Cor. ix. 3.

ἀπο-λούω, mid., to wash away, as sins, Ac. xxii. 16; 1 Cor. vi. 11.\*

ἀπο-λύτρωσις, εως, ἡ, redemption, deliverance, Ro. iii. 24; Heb. ix. 15, xi. 35. Syn. see Trench, § lxxvii.

ἀπο-λύω, to release, let go, to send away, Ac. xxviii. 18; Mat. xv. 23; spec., to put away a wife, divorce, Mat. 19; Lu. xvi. 18; mid., to depart, Ac. xxviii. 25.

ἀπο-μάσσω, ξω, to wipe off, a dust from the feet; mid., Lu. x. 11.\*

ἀπο-νέμω, to assign to, appoint, 1 Pet. iii. 7.\*

ἀπο-νίπτω, mid., to wash one's self, Mat. xxvii. 24.\*

ἀπο-πίπτω, to fall from, Ac. i. 18.\*

ἀπο-πλανάω, ὦ, to lead astray, Mar. xiii. 22; 1 Tim. v. 10.\*

ἀπο-πλέω, εὐσω, to sail away, Ac. xiii. 4, xiv. 26, x. 1; xxvii. 1.\*



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ἀπο-πλύνω, to wash or rinse, as nets, Lu. v. 2 (W. H. πλύνω).\*

ἀπο-πνίγω, to suffocate, choke, Mat. xiii. 7; Lu. viii. 7, 33.\*

ἀπορρέω, ὦ (ἰσχυρὸς, resource), except Mar. vi. 20 (W. H.), only mid. in N. T., to be in doubt, to be perplexed, Jn. xiii. 22; 2 Cor. iv. 8.

ἀπορία, ας, ἡ, perplexity, disquiet, Lu. xxi. 25.\*

ἀπο-ρρίπτω, to throw or cast down or off, Ac. xxvii. 43; εἰς τοὺς ὑποφύλους.\*

ἀπο-ρφανίζω (ὀρφανός), "to make orphans of"; to bereave, pass., 1 Th. ii. 17.\*

ἀπο-σκευάζομαι, to pack away, pack up, Ac. xxi. 15 (W. H. ἐπισκευάζομαι).\*

ἀπο-σκίασμα, ατος, τό (σκιάζω), a shade, a shadow, Ja. i. 17. (N. T.).\*

ἀπο-σπάω, ὦ, δάω, to draw out, unsheath, Mat. xxvi. 51; to withdraw, to draw away, Ac. xxi. 1.

ἀπο-στοσία, ας, ἡ, defection, apostasy, Ac. xxi. 21; 2 Th. ii. 3.\*

ἀπο-στάσιον, ου, τό, repudiation, divorce, Mat. xix. 7; Mar. x. 4; met., bill of divorce, as Mat. v. 31.\*

ἀπο-στεγάζω (στέγη), to unroof, Mar. ii. 4.\*

ἀπο-στέλλω, to send forth, send, as a messenger, commission, etc., spoken of prophets, teachers, and other messengers, Mat. x. 40; Lu. vii. 3; Ac. x. 36; to send away, dismiss, Lu. iv. 18; Mar. v. 10, viii. 26.

ἀπο-στερέω, ὦ, ἡσω, to defraud, abs., as Mar. x. 19; deprive of by fraud, acc. and gen., 1 Tim. vi. 5.

ἀπο-στολή, ἡς, ἡ, apostleship, Ac. i. 25; Ro. i. 5; 1 Cor. ix. 2; Gal. ii. 8.\*

ἀπό-στολος, ου, ὁ, (1) a messenger, 2 Cor. viii. 23; Heb. iii. 1; (2) an apostle, i.e., a messenger of Christ to the world, Lu. vi. 13; Gal. i. 1; used of others besides Paul and the Twelve, Ac. xiv. 14; 1 Th. ii. 6; 2 Cor. viii. 23.

ἀπο-στοματίζω (στόμα), to entice to speak off-hand, Lu. xi. 53.\*

ἀπο-στρέφω, to turn away, trans.

(with ἀπό, as Ac. iii. 26); restore, replace, Mat. xxvi. 52; mid., to desert, reject, acc., Mat. v. 42.

ἀπο-στυγέω, ὦ, to detest, to abhor, Ro. xii. 9.\*

ἀπο-συνάγωγος, ου, excluded from the synagogue, excommunicated, Jn. ix. 22, xii. 42, xvi. 2. (N. T.).\*

ἀπο-τάσσω, ξω, mid., to separate one's self from, withdraw from (dat.), Mar. vi. 46; to take leave of, renounce, send away (dat.), Lu. xiv. 33.

ἀπο-τελέω, ὦ, ἔσω, to perfect, Ja. i. 15; Lu. xiii. 32 (W. H.).\*

ἀπο-τίθημι, mid., to lay off or aside, Ac. vii. 58; to renounce, Ro. xiii. 12.

ἀπο-τίνασσω, to shake off, Lu. ix. 5; Ac. xxviii. 5.\*

ἀπο-τίνω (or -τιω), τίσω, to repay, Philem. 19.\*

ἀπο-τολμάω, ὦ, to assume boldness, Ro. x. 20.\*

ἀπο-τομία, ας, ἡ (τέμνω, to cut), severance, Ro. xi. 22.\*

ἀπο-τόμως, adv., severely, sharply, 2 Cor. xiii. 10; Tit. i. 13.\*

ἀπο-τρέπω, mid., to turn away from, shun, acc., 2 Tim. iii. 5.\*

ἀπο-ουσία, ας (ἄπειμι), absence, Phil. ii. 12.\*

ἀπο-φέρω, to bear away from one place to another, Mar. xv. 1; Rev. xvii. 3.

ἀπο-φύγω, to escape, 2 Pet. i. 4, ii. 18, 20.\*

ἀπο-φθέγγομαι, to speak out, declare, Ac. ii. 4, 14, xxvi. 25. (S.).\*

ἀπο-φορτίζομαι (φόρτος, a burden), to unload, discharge, Ac. xxi. 3.\*

ἀπό-χρησις, εως, ἡ (ἀπό, intens.), abuse, misuse, Col. ii. 22.\*

ἀπο-χωρέω, ὦ, to go away, depart, Mat. vii. 23; Lu. ix. 39; Ac. xiii. 13.\*

ἀπο-χωρίζω, to part asunder, Ac. xv. 39; Rev. vi. 14.\*

ἀπο-ψύχω, to breathe out life, to faint, Lu. xxi. 26.\*

"Αππιου, ου, ὁ, Appius; "Αππιου φόρον, the Forum of Appius, a town in Italy, situated on the Appian Way, Ac. xxviii. 15.\*

ἀπρόσ-ιτος, ου (προς, εἰμι), not to be approached, 1 Tim. vi. 16.\*

ἀ-πρός-κοτος, ου (κόπτω), act., not causing to stumble, 1 Cor. x. 32; pass., not caused to stumble, blameless, without offense, Ac. xxiv. 16; Phil. i. 10. (Ap).\*

ἀ-προσωπο-λήπτως (W. H. λήπτω), adv., without respect of persons, impartially, 1 Pet. i. 17. (N. T.).\*

ἀ-πταστός, ου (πταίω, to fall), without stumbling or falling, Ju. 24.\*

ἀπτω, ψω, to kindle, as light or fire, Lu. viii. 16, xi. 33; mid., to touch, Mat. viii. 3; 1 Cor. vii. 1. Syn.: ἀπτομαι is to touch or handle; θγγάνω, a lighter touch; ψηλαφάω, to feel or feel after.

'Αφφία, ας, ἡ, Affphia, Philem. 2.\*

ἀπ-ωδέω, ὦ, ἀπόσωω, mid., to repulse, to reject, Ac. vii. 27, 39.

ἀπώλεια, ας, ἡ (ἀπώλλωμι), destroying, waste, of things, Ro. ix. 22; Mar. xiv. 4; destruction, in general, Ac. viii. 20; perdition, 2 Th. ii. 3; Rev. xvii. 8, 11.

ἄρα, ἀς, ἡ, curse, imprecation, Ro. iii. 14.\*

ἄρα, conj., illative, therefore, thence, since. See Gr. § 406, Wi. § 53, 8, Bu. 371.

ἄρα, adv. interrogative, usually where the answer is negative, Lu. xviii. 8; Ac. viii. 30; Gal. ii. 17.\*

'Αραβία, ας, ἡ, Arabia, Gal. i. 17, iv. 25.\*

"Αραμ, ὁ (Heb.), Aram, Mat. i. 3, 4; Lu. iii. 33 (not W. H.).\*

"Αραβ, αβος, ὁ, an Arabian, Ac. ii. 11.\*

ἀργέω, ὦ, to linger, to delay, 2 Pet. ii. 3.\*

ἀργός, ὄν (ἄ, ἔργον), idle, lazy, Mat. xx. 3; Tit. i. 12.

ἀργύρεος, οὖς, ἂ, οὖν, made of silver, Ac. xix. 24; 2 Tim. ii. 20; Rev. ix. 20.\*

ἀργύριον, ου, τό, silver, Ac. iii. 6; a piece of silver, a shekel, Mat. xvi. 15; money in general, Mar. xiv. 11.

ἀργυρο-κόπος, ου, ὁ, a silver-smith, Ac. xix. 24.\*

ἄργυρος, ου, ὁ, silver, Ac. xvii. 29; Ja. v. 3.

"Αρειος πάγος, ου, ὁ, Areopagus, or Mars' Hill, an open space on a hill in Athens, where

the supreme court was held, Ac. xvii. 19, 22.\* ('Apeios is an adj. from \*Aπης, Mars.)

\***Ἀρεοπαγίτης**, ου, ὁ, a judge of the Areopagite court, Ac. xvii. 34.\*

**ἀρέσκια**, ας, ἡ, a pleasing, a desire of pleasing, Col. i. 10.\*

**ἀρέσκω**, ἀρέσω, to be pleasing to, Mat. xiv. 6; Gal. i. 10; to seek to please or gratify, to accommodate one's self to (dat.), 1 Cor. x. 33; 1 Th. ii. 4.

**ἀρεστός**, ἡ, ὁ, acceptable, pleasing to, Jn. viii. 29; Ac. xiii. 3.

\***Ἀρέτας**, α, ὁ, Aretas, a king of Arabia Petraea, 2 Cor. xi. 32.\*

**ἀρετή**, ἡς, ἡ, virtue, 2 Pet. i. 5; any moral excellence, perfection, Phil. iv. 8; 1 Pet. ii. 9; 2 Pet. i. 3.\*

(ἄρην), gen. ἀρνός, a lamb, Lu. x. 3.\*

**ἀριθμῶ**, ὦ, to number, Mat. x. 30; Lu. xii. 7; Rev. vii. 9.\*

**ἀριθμός**, οὗ, ὁ, a number, Jn. vi. 10; Ac. vi. 7.

\***Ἀριμαθαία**, ας, ἡ, Arimathaea, a city of Palestine, Mat. xxvii. 57; Mar. xv. 43.

\***Ἀριστάρχος**, ου, ὁ, Aristarchus, Ac. xix. 29; Col. iv. 10.

**ἀριστᾶν**, ὦ, ἡσω (ἀριστον), to breakfast, Jn. xxi. 12, 15; to dine, Lu. xi. 37.\*

**ἀριστερός**, ὁ, ὁ, left; ἡ ἀριστερά (χείρ), the left hand, Mat. vi. 3; ἐξ ἀριστερῶν, on the left, Mar. x. 37 (W. H.); Lu. xliii. 33, without ἐξ; 2 Cor. vi. 7. (The more common word is εὐώνυμος).\*

\***Ἀριστόβουλος**, ου, ὁ, Aristobulus, Ro. xvi. 10.\*

**ἀριστιον**, ου, τό, dinner, Mat. xxii. 4; Lu. xi. 38, xiv. 12.\* See δεῖπνον.

**ἀρκετός**, ἡ, ὁ, sufficient, Mat. vi. 34, x. 25; 1 Pet. iv. 3.\*

**ἀρκέω**, ὦ, to be sufficient for, Mat. xxv. 9; 2 Cor. xii. 9; pass., to be satisfied with, Lu. iii. 14; Heb. xliii. 5.

**ἄρκτος** (W. H. ἄρκος), ου, ὁ, ἡ, a bear, Rev. xiii. 2.\*

**ἄρμα**, ατος, τό, a chariot, Ac. viii. 28, 29, 38; Rev. ix. 9.\*

\***Ἀρμαγεδδών** (Heb. or Aram., der. disputed), (W. H. \*Ap Maygeddōn), Harmageddon, Rev. xvi. 16. (N.T.)\*

**ἀρμόζω**, σω, to fit together; mid., to espouse, to betroth, 2 Cor. xi. 2.\*

**ἄρμος**, οὗ, ὁ, a joint, i.e., of limbs in a body, Heb. iv. 12.\*

**ἀρνέομαι**, οὔμαι, to deny, Mat. xxvi. 70; Jn. i. 20; 2 Tim. ii. 12; to renounce, Tit. ii. 12; to reject, Ac. iii. 14.\*

**ἀρνίον**, ου, τό (dimin. of ἀρνῖν), a little lamb, Jn. xxi. 15; freq. in Rev., of Christ.

**ἀροτριάω**, ὦ, ἄσω, to plow, Lu. xvii. 7; 1 Cor. ix. 10.\*

**ἀροτρον**, ου, τό, a plow, Lu. ix. 62.\*

**ἀρπαγή**, ἡς, ἡ (ἀρπάζω), the act of plundering, Heb. x. 34; plunder, spoil, Mat. xxiii. 25; Lu. xi. 39.\*

**ἀρπαγμός**, οὗ, ὁ, spoil, an object of eager desire, a prize, Phil. ii. 6.\*

**ἀρπάζω**, ἄσω (2 aor. pass., ἥρπαγην), to snatch, seize violently, take by force, Jn. x. 12; to carry off suddenly, Jn. vi. 15; Ac. xxiii. 10.

**ἄρπας**, ἄγος adj., rapacious, ravenous, Mat. vii. 15; Lu. xviii. 11; a robber, an extortioner, 1 Cor. v. 10, 11, vi. 10.\*

**ἄρραβάν**, ὦρος, ὁ (from ἱεβ.), a pledge, an earnest, ratifying a contract, 2 Cor. i. 22, v. 5; Ep. i. 14.\*

**ἄρραφος** (W. H. ἄραφος), ου, not seamed or sewn, Jn. xix. 23. (N.T.)\*

**ἄρρην**, εν (W. H. ἄρσην, εν), of the male sex, Ro. i. 27; Rev. xii. 5, 13.\*

**ἄρρητος**, ου, adj., unspoken, unspeakable, 2 Cor. xii. 4.\*

**ἄρρωστος**, ου, adj. (βρῶννυμι), infirm, sick, Mat. xiv. 14; 1 Cor. xi. 30.

**ἀρρενο-κοίτης**, ου, ὁ (ἄρσην κοιτή), a sodomite, 1 Cor. vi. 9; 1 Tim. i. 10.\*

**ἄρσην**, εν, male, Mat. xix. 4; Gal. iii. 28.

\***Ἀρτεμῖς**, ᾱ, ὁ, Artemas, Tit. ii. 12.\*

\***Ἀρτεμις**, ἰδος or ιος, ἡ, Artemis, the Persian or Ephesian Artemis, to be distinguished from the Artemis of the Greeks, the sister of Apollo, Ac. xix. 24, 27, 28, 34, 35.\*

**ἀρτέμων**, ονος, ὁ (ἀρτῶω, to sus-

pend), prob. the foresail, Ac. xxvii. 40.\*

**ἄρτι**, adv. of time, now, just now, at this moment; with other particles, as ἔως ἄρτι, till now; ἀπ' ἄρτι, from now or henceforward.

**ἄρτι-γέννητος**, ου, newly or recently born, 1 Pet. ii. 2. (N.T.)\*

**ἄρτιος**, ου, adj., perfect, complete, wanting in nothing, 2 Tim. iii. 17.\* Syn.: ἄρτιος means fully adapted for its purpose; ὁλόκληρος, entire, having lost nothing; τέλειος, fully developed, complete.

**ἄρτος**, ου, ὁ, bread, loaf, food; fig., spiritual nutriment; ἀρτοι τῆς προβάσεως, show-bread, Mat. xii. 4; Mar. ii. 26.

**ἀρτίω** (ἄρω, to fit), to season, to flavor, as with salt, Mar. ix. 50; Lu. xiv. 34; fig., Col. iv. 6.\*

\***Ἀρφαξάδ**, ὁ (Heb.), Arphaxad, Lu. iii. 36.\*

**ἀρχ-ἄγγελος**, ου, ὁ, an arch- or chief-angel, 1 Th. iv. 16; Ju. 9. (N.T.)\*

**ἀρχαῖος**, α, ου, old, ancient, Lu. ix. 8, 19; 2 Pet. ii. 5.

\***Ἀρχελαος**, ου, ὁ, Archelaus, Mat. ii. 22.\*

**ἀρχή**, ἡς, ἡ, (1) a beginning, of time, space, or series, Jn. i. 1; 2 Pet. iii. 4; the outermost point, Ac. x. 11. Used of Christ, the leader, Col. i. 18; Rev. iii. 14, xxi. 6, xxii. 13.

Adv. phrases: ἀπ' ἀρχῆς, from the beginning; ἐν ἀρχῇ, in the beginning; ἐξ ἀρχῆς, from the beginning or from the first; κατ' ἀρχάς, at the beginning; τὴν ἀρχὴν, originally. (2) rule, pre-eminence, principality (see ἀρχω): espec. in pl., ἀρχαι, rulers, magistrates, as Lu. xii. 11; of supramundane powers, principalities, as Ep. iii. 10.

**ἀρχ-ηγός**, οὗ, ὁ (ἀρχή, ἄγω), the beginner, author, prince, Ac. iii. 15; v. 31; Heb. ii. 10, xii. 2.\*

**ἀρχ-ιερατικός**, ἡ, ὁ, belonging to the office of the high-priest, pontifical, Ac. iv. 6.\*

**ἀρχ-ιερεύς**, ἐως, ὁ, (1) the high-priest, Mat. xxvi. 3; Heb. ix. 7, 25; so of Christ only in

Heb., as ii. 17, iii. 1, etc.; (2) in pl. used more widely to include high-priestly families and deposed high-priests, Mat. ii. 4; I. u. xix. 47; Ac. iv. 23.

**ἀρχι-ποιμήν**, ενος, ὁ, *the chief shepherd*, a title of Christ, I Pet. v. 4. (N. T.)\*

**Ἀρχιππος**, ου, ὁ, *Archippus*, Col. iv. 17; Philem. 2.\*

**ἀρχι-συνάγωγος**, ου, ὁ, *presiding officer or ruler of a synagogue*, Lu. viii. 49; Ac. xiii. 15.

**ἀρχι-τέκτων**, ονος, ὁ, *a master-builder, an architect*, I Cor. iii. 10.\*

**ἀρχι-τελώνης**, ου, ὁ, *a chief collector of taxes, a chief publican*, Lu. xix. 2. (N. T.)\*

**ἀρχι-τράκλητος**, ου, ὁ, *a superintendent of a dining room*, Jn. ii. 8, 9. (N. T.)\*

**ἀρχω**, to reign, to rule (gen.), only Mar. x. 42; Ro. xv. 12; mid., to begin, often with infin.; ἀρχάμενος ἀπὸ, *beginning from* (see Gr. § 287).

**ἄρχων**, οντος, ὁ, prop. particip., ruler, prince, leader, Ac. xvi. 19; Ro. xiii. 3.

**ἄρωμα**, ατος, τό, *spice, perfume*, Mar. xvi. 1; Lu. xxiii. 56, xxiv. 1; Jn. xix. 40.\*

**Ἀσά**, ὁ (I Heb.), *Asa*, Mat. i. 7, 8.\*

**ἀ-σάλευτος**, ου, *unshaken, immovable*, Ac. xxvii. 41; Heb. xii. 28.\*

**ἀ-σβεστος**, ου, adj. (σβέννυμι), *not to be quenched, inextinguishable*, Mat. iii. 12; Lu. iii. 17; Mar. ix. 43, 45 (W. H. omit).\*

**ἀσέβεια**, ας, ἡ, *impiety, ungodliness, wickedness*, Ro. i. 18; Ju. 15, 18. Syn.: see ἀγνόημα.

**ἀσεβῶς**, ὡ, ἦσω, *to be ungodly, act impiously*, 2 Pet. ii. 6; Ju. 15.\*

**ἀ-σεβής**, ἐς (σέβομαι), *impious, ungodly, wicked*, Ro. iv. 5; Ju. 4, 15.

**ἀ-σελγεια**, ας, ἡ, *excess, wantonness, lasciviousness*, Mar. vii. 22; Ep. iv. 19.

**ἄ-σημος**, ου, *not remarkable, obscure, ignoble*, Ac. xxi. 39.\*

**Ἀσήρ**, ὁ, *Asher*, Lu. ii. 36; Rev. vii. 6.\*

**ἀσθένεια**, ας, ἡ, *weakness, bodily infirmity, sickness*, I Cor. xv. 43; Heb. xi. 34; fig., *mental*

*weakness, distress*, Ro. vi. 19; Heb. v. 2.

**ἀσθενέω**, ὦ, *to be weak*, Ro. viii. 3; 2 Cor. xiii. 4; *to be sick*, Lu. iv. 40; Ac. ix. 37.

**ἀσθένεια**, ατος, τό, *weakness, infirmity*, fig., Ro. xv. 1.\*

**ἀ-σθενής**, ἐς (σθένος, strength), "without strength," *weak, infirm*, Mat. xxvi. 41; Ro. v. 6; I Cor. iv. 10; *sick*, Lu. x. 9; Ac. iv. 9; I Cor. xi. 30.

**Ἀσία**, ας, ἡ, *Asia proper or Proconsular Asia*, a district in the west of Asia Minor, Ac. vi. 9; I Pet. i. 1; Rev. i. 4; a part of Proconsular Asia, Ac. ii. 9.

**Ἀσιανός**, οῦ, ὁ, *belonging to Asia*, Ac. xx. 4.\*

**Ἀσιάρχης**, ου, ὁ, *an Asiararch, a president of Asia*, a citizen appointed annually to preside over the worship and celebrations in honor of the gods, Ac. xix. 31.\*

**ἀσντία**, ας, ἡ (σῆτος, corn), *abstinence, a fast*, Ac. xxvii. 21.\*

**ἔ-στιος**, ου, *fasting*, Ac. xxvii. 33.\*

**ἀσκέω**, ὦ, ἦσω, *to exercise one's self, use diligence in*, Ac. xxiv. 16.\*

**ἀσκός**, οῦ, ὁ, *a bottle of skin*, Mat. ix. 17; Mar. ii. 22; I. u. v. 37, 38.\*

**ἀσμένως**, adv. (from part. of ἡδομαι), *with joy, gladly*, Ac. ii. 41 (W. H. omit); Ac. xxi. 17.\*

**ἄ-σοφος**, ου, *not wise*, Ep. v. 15.\*

**ἀσπάζομαι**, dep., *to embrace, salute, to greet* (actually or by letter), Mat. x. 2; I Cor. xvi. 19, 20; always of persons, except Heb. xi. 13, "having embraced (R. V. greeted) the promises"; *to take leave of* (only Ac. xx. 1; in xxi. 6, W. H. read ἀπασπάζομαι).

**ἀσπασμός**, οῦ, ὁ, *salutation, greeting*, Mat. xxiii. 7; Col. iv. 18.

**ἄ-σπιλος**, ου (σπίλος), *without spot, unblemished*, I Tim. vi. 14; I Pet. i. 19.

**ἀσπίς**, ἰδος, ἡ, *an asp, a venomous serpent*, Ro. iii. 13.\*

**ἄ-σπονδος**, ου (σπονδή), "not

to be bound by truce," *implacable*, 2 Tim. iii. 3; Ro. i. 31 (not W. H.).\*

**ἀσσάριον**, λου, τό, *a small coin equal to the tenth part of a drachma, an assarium*, Mat. x. 29; Lu. xii. 6. See Gr. § 154.\*

**ἄσσον**, adv. (compar. of ἄγχι), *nearer, close by*, Ac. xxvii. 13.\*

**Ἄσσος**, ου, ἡ, *Assos*, Ac. xx. 13, 14.\*

**ἀ-στατός**, ὡ, ἦσω, *to be unsettled, to have no fixed abode*, I Cor. iv. 11.\*

**ἀστέιος**, ου (ἄστυ, city, see urbane), *fair, beautiful*, Ac. vii. 20; Heb. xi. 23.\*

**ἀστήρ**, ἑρος, ὁ, *a star*, Mar. xiii. 25; I Cor. xv. 41; Rev. vi. 13.

**ἀ-στήρητος**, ου (στηρίξω), *unsettled, unstable*, 2 Pet. ii. 14, iii. 16.\*

**ἄ-στοργος**, ου (στοργή), *without natural affection*, Ro. i. 31; 2 Tim. iii. 3.\*

**ἀ-στοχέω**, ὦ (στόχος), *to miss in aim, swerve from*, I Tim. i. 6, vi. 21; 2 Tim. ii. 18.\*

**ἀστραπή**, ἧς, ἡ, *lightning*, Lu. x. 18; Rev. iv. 5; *vivid brightness, lustre*, Lu. xi. 36.

**ἀστράπτω**, to flash, as lightning, Lu. xvii. 24; *to be lustrous*, xxiv. 4.\*

**ἄστρον**, ου, τό, *a star* (orig. constellation), Lu. xxi. 25; Ac. vii. 43, xxvii. 20; Heb. xi. 12.\*

**Ἀσύγκριτος**, ου, ὁ, *Asyncritus*, Ro. xvi. 14.\*

**ἀ-σύμφωνος**, ου, *dissonant, discordant*, Ac. xviii. 25.\*

**ἀ-σύνετος**, ου, *without understanding, foolish*, Mat. xv. 16; Ro. x. 19.

**ἀ-σύνθετος**, ου, *covenant-breaking, treacherous*, Ro. i. 31.\*

**ἀσφάλεια**, ας, ἡ, *security*, Ac. v. 23; I Th. v. 3; *certainty*, Lu. i. 4.\*

**ἀ-σφαλής**, ἐς (σφάλλω, fallo), *safe*, Phil. iii. 1; *secure, firm*, Heb. vi. 19; *certain*, Ac. xxv. 26; τὸ ἀσφαλές, *the certainty*, Ac. xxi. 34, xxii. 30.\*

**ἀσφαλίζω**, σω (mid.), *to make fast, to secure*, Mat. xxvii. 65, 66; Ac. xvi. 24; pass., *to be made secure*, Mat. xxvii. 64.\*

**ἀσφαλῶς**, adv., *safely*, Mar. xiv.



44; Ac. xvi. 23; assuredly, Ac. ii. 36.\*

ἀσχημονέω, ὦ, to act improperly or unseemly, 1 Cor. vii. 36, xiii. 5.\*

ἀσχημοσύνη, ἡ, unseemliness, Ro. i. 27; shame, nakedness, Rev. xvi. 15.\*

ἀσχημων, ον (σχήμα), uncomely, unseemly, 1 Cor. xii. 23.\*

ἀσωτία, ας, ἡ (σῶζω), an abandoned course, profligacy, Ep. v. 18; Tit. i. 6; 1 Pet. iv. 4.\*

ἀσώτως, adv., profligately, disolutely, Lu. xv. 13.\*

ἀτακτώ, ὦ, to behave disorderly, 2 Th. iii. 7.\*

ἀτακτος, ον (τάσσω), irregular, disorderly, 1 Th. v. 14.\*

ἀτάκτως, adv., disorderly, irregularly, 2 Th. iii. 6, 11.\*

ἀτεκνος, ου, ὁ, ἡ (τέκνω), childless, Lu. xx. 28, 29.\*

ἀτενίζω, σω, to look intently upon (dat. or elis), Lu. iv. 20; Ac. i. 10; 2 Cor. iii. 7, 13.

ἄτερ, adv., as prep. with gen., without, in the absence of, Lu. xxii. 6, 35.\*

ἀτιμάω, σω, to dishonor, condemn, whether persons or things, by word or by deed, Lu. x. 11; Jn. viii. 49; Ja. ii. 6.

ἀτιμία, ας, ἡ, dishonor, ignominy, disgrace, ignoble use, 1 Cor. xi. 14; Ro. i. 26, ix. 21.

ἄτιμος, ον (τιμή), without honor, despised, Mat. xiii. 57; Mar. vi. 4; 1 Cor. iv. 10, xii. 23.\*

ἀτιμώω, ὦ, to dishonor, treat with indignity, Mar. xii. 4 (not W. H.).

ἀτμός, ἰδος, ἡ, a vapor, Ac. ii. 19; Ja. iv. 14.

ἄτομον, ου, τὸ (τέμνω), an atom of time, moment, 1 Cor. xv. 52.\*

ἄτοπος, ον (τόπος), misplaced, unbecoming, mischievous, Lu. xiii. 41; Ac. xxviii. 6.

Ἀττάλεια, ας, ἡ, Attalia, Ac. xiv. 25.\*

αὐγάω, to shine forth, 2 Cor. iv. 4.\*

αὐγή, ἡ, ἡ, brightness, daylight, Ac. xx. 11.\*

Αὔγουστος, ου, ὁ (Lat.), Augustus, Lu. ii. 1.\* Compare Σεβαστός.

αὐθόδης, ες (αὐτός, ἥδομαι), self-

pleasing, arrogant, Tit. i. 7; 2 Pet. ii. 10.\*

αὐθαίρετος, ον (αὐτός, αἰρέομαι), of one's own accord, 2 Cor. viii. 3, 17.\*

αὐθεντέω, ὦ, to exercise authority over (gen.), 1 Tim. ii. 12. (N. T.)\*

αὐλέω, ὦ, ἥσω, to play on a flute, to pipe, Mat. xi. 17; Lu. vii. 32; 1 Cor. xiv. 7.

αὐλή, ἡς, ἡ (ἄω, to blow), an open space, uncovered court or hall of a house, as Lu. xi. 21, xxii. 55; a sheepfold, Jn. x. 1, 16.

αὐλητής, οὔ, ὁ, a flute-player, Mat. ix. 23; Rev. xviii. 22.\*

αὐλιζομαι (to lodge in the open air), to lodge, pass the night, Mat. xxi. 17; Lu. xxi. 37.\*

αὐλός, οὔ, ὁ (ἄω), a flute, pipe, 1 Cor. xiv. 7.\*

αὐξάνω (also αἰξω), αὐξήσω, trans., to make to grow, as 1 Cor. iii. 6, 7; pass., to grow, increase, become greater, Mat. xiii. 32; Col. i. 10; generally intrans., to grow, increase, as Mat. vi. 28.

αὐξησις, εως, ἡ, growth, increase, Ep. iv. 16; Col. ii. 19.\*

αὔριον, adv. (αὔρα, morning breeze, ἄω), to-morrow, Mat. vi. 30; Lu. xiii. 32, 33; ἡ (sc. ἡμέρα) αὔριον, the morrow, Mat. vi. 34; Ac. iv. 3.

αὐστηρός, ὁ, ὅν (dry), harsh, austere, Lu. xix. 21, 22.\*

αὐτάρκεια, ας, ἡ, sufficiency, 2 Cor. ix. 8; contentment, 1 Tim. vi. 6.\*

αὐτάρκης, ες (ἀρκέω, sufficient for self), content, satisfied, Phil. iv. 11.\*

αὐτο-κατά-κριτος, ον, self-condemned, Tit. iii. 11. (N. T.)\*

αὐτόματος, ον, spontaneous, of its own accord, Mar. iv. 28; Ac. xii. 10.\*

αὐτόπτης, ον, ὁ, an eye-witness, Lu. i. 2.\*

αὐτός, ἡ, ὁ, pron., he, she, it; in nom. nearly always emphatic. Properly demonstrative, self, very; joined with each of the persons of the verb, with or without a pers. pron., I myself, thou thyself, etc.; with the article, the same; the same with (dat.), 1 Cor. xi. 5; ἐπὶ τὸ αὐτό, at the same place or time, together;

κατὰ τὸ αὐτό, together, only Ac. xiv. 1. See Gr. § 335, Wl. § 22, 3, 4. Bu. 105 sq.

αὐτοῦ, adv. of place, here, there, Mat. xxvi. 36; Ac. xviii. 19, xxi. 4.

αὐτοῦ, ἡς, οὔ, pron. reflex. (contr. for ἐαυτοῦ), of himself, herself, etc. (W. H. in the majority of cases read αὐτοῦ, αὐτῶ, etc., but retain αὐτοῦ, etc., in some, as Mat. vi. 34; Jn. ii. 24; Ac. xiv. 17, etc.).

αὐτό-φωρος, ον (φῶρ, a thief), in the very act, Jn. viii. 4, neut. dat. with ἐπὶ (W. H. omit).\*

αὐτό-χειρ, pos, ὁ, with one's own hand, Ac. xviii. 19.\*

αὐχμηρός, ὁ, ὅν, dark, dismal, 2 Pet. i. 19.\*

ἀφαιρέω, to take away, as Lu. x. 42; to take away sin, only Ro. xi. 27; Heb. x. 4; to smite off, as Mat. xxvi. 51, and parallel passages.

ἀφανής, ἐς (φαίνω), not appearing, hidden, Heb. iv. 13.\*

ἀφανίζω, to put out of sight, destroy, Mat. vi. 19, 20; to disfigure, Mat. vi. 16; pass., to vanish, perish, Ac. xiii. 41; Ja. iv. 14.\*

ἀφανισμός, οὔ, ὁ, a disappearing, destruction, Heb. viii. 13.\*

ἄφαντος, ον, disappearing, not seen, Lu. xxiv. 31.\*

ἀφείδρῳ, ὡς, ὁ, draught, privy, Mat. xv. 17; Mar. vii. 19. (N. T.)\*

ἀφείδια, ας, ἡ (φείδομαι), severity, Col. ii. 23.\*

ἀφελότης, τῆτος, simplicity, sincerity, Ac. ii. 46. (N. T.)\*

ἄφ-εως, εως, ἡ (ἀφίημι), deliverance; lit., only Lu. iv. 18; elsewhere always of deliverance from sin, remission, forgiveness, Mat. xxvi. 28; Lu. i. 77; Ep. i. 7. Syn.: πάρεσις is a simple suspension of punishment for sin, in contrast with ἀφεσις, complete forgiveness.

ἀφή, ἡς, ἡ (ἄπτω, to fit), that which connects, a joint, Ep. iv. 16; Col. ii. 19.\*

ἀφθαρσία, ας, ἡ, incorruption, immortality, 1 Cor. xv.; Ro. ii. 7; 2 Tim. i. 10; Ep. vi. 24, incorruptness, Tit. ii. 7 (W. H. ἀφθορία).\*

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ἀ-φάρτος, ον (φάρτω), *incorruptible, imperishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 52; 1 Tim. i. 17; 1 Pet. i. 4, 23, iii. 4.\*

ἀ-φθορία, ας, ἡ, *incorruptness*, Tit. ii. 7 (W. H.). (N. T.)\*

ἀφ-ἔμμη (see Gr. § 112, Wl. § 14, 3), *to send away*, as (1) *to let go, emit*, Mat. xxvii. 50; Mar. xv. 37; *dismiss*, in senses varying according to the obj.; spec., *to disregard, pass by, send away, divorce*, Mat. xv. 14; Heb. vi. 1; 1 Cor. vii. 11, 12, 13; hence, (2) *to forgive* (dat. pers.), very often, Mat. xviii. 27; Mar. ii. 5, 7; (3) *to permit, concede, abs.*, or with inf., as Mar. x. 14; or acc., as Mat. iii. 15 (dat., Mat. v. 40); or *iva*, subj., Mar. xi. 6; or subj. alone, Lu. vi. 42; (4) *to leave, depart from, abandon, leave behind*, Mat. xxii. 22; Mar. i. 31; Lu. v. 11, xvii. 34, 35.

ἀφικνέομαι, οὔμαι (2 aor., ἀφικόμην), *to arrive at, to reach*, Ro. xvi. 19.\*

ἀ-φιλ-άγαθος, ον, *not loving goodness and good men*, 2 Tim. iii. 3. (N. T.)\*

ἀ-φιλ-ἀργυρος, ον, *not loving money, not avaricious*, 1 Tim. iii. 3; Heb. xiii. 5. (N. T.)\*

ἀφ-ἔλς, εως, ἡ, orig. arrival; *departure*, Ac. xx. 29.\*

ἀφ-ἵστημι, ἀποστήσω, trans. in pres., imperf., 1 aor., fut., *to lead away, to seduce*; intrans. in perf., plup., 2 aor., *to go away, depart, avoid, withdraw from* (often with ἀπό); mid., *to fail, abstain from, absent one's self*.

ἀφνω, adv., *suddenly*, Ac. ii. 2, xvi. 26, xxviii. 6.\*

ἀφόβως, adv., *without fear*, Lu. i. 74; Phil. i. 14; 1 Cor. xvi. 10; Ju. 12.\*

ἀφ-ομοίως, ὡ, *to make like*, in pass., Heb. vii. 3.\*

ἀφ-οράω, ὡ (2 a., ἀπ- or ἀφ-εἶδω), *to look away from others at (els) one, to regard earnestly*, Heb. xii. 2; *to see*, Phil. ii. 23.\*

ἀφ-ορίζω, fut. ὦ, trans., *to separate from* (ἐκ or ἀπό), Mat. xiii. 49, xxv. 32; *to separate for a purpose (els, Ac. xiii. 2; Ro. i. 1; or inf.,*

Gal. i. 15); *to excommunicate*, Lu. vi. 22.

ἀφ-ορμή, ἥς, ἡ, *an occasion, opportunity*, Ro. vii. 8, 11; 2 Cor. v. 12.

ἀφρίζω, *to foam at the mouth*, Mar. ix. 18, 20.\*

ἀφρός, οὔ, ὁ, *foam, froth*, Lu. ix. 39.\*

ἀ-φροσύνη, ἥς, ἡ, *foolishness*, Mar. vii. 22; 2 Cor. xi. 1, 17, 22.\*

ἀ-φρων, ονος, ὁ, ἡ (φρήν), *inconsiderate, foolish, rash*, Lu. xi. 40; Ro. ii. 20.

ἀφ-υπνώω, ὦ (ἀπό, intensive), *to fall asleep*, Lu. viii. 23.\*

ἀφυστερῶω, ὦ, *to keep back by fraud*, Ja. v. 4 (W. H.).\*

ἀ-φρονος, ον, *dumb, without the faculty of speech*: of animals, Ac. viii. 32; 2 Pet. ii. 16; of idols, 1 Cor. xii. 2. In 1 Cor. xiv. 10 the R. V. marg. is probably the correct rendering.\*

Ἀχαΐς, ὁ (Heb.), *Ahaic*, Mat. i. 9.\*

Ἀχαΐα, ας, ἡ, *Achaia*, a Roman province including all Greece except Thessaly, Ac. xix. 21; 1 Cor. xvi. 15.

Ἀχαϊκός, οὔ, ὁ, *Achaicus*, 1 Cor. xvi. 17.\*

ἀ-χάριστος, ον, *unthankful*, Lu. vi. 35; 2 Tim. iii. 2.\*

Ἀχίμ, ὁ (Heb.), *Achim*, Mat. i. 14.\*

ἀ-χειρο-ποίητος, ον, *not made with hands*, Mar. xiv. 58; 2 Cor. v. 1; Col. ii. 11. (N. T.)\*

ἀχλὺς, ὅς, ἡ, *a mist, dimness*, Ac. xiii. 11.\*

ἀ-χρητος, ον, *useless, good for nothing, unprofitable*, Mat. xxv. 30; Lu. xvii. 10.\*

ἀ-χρεῖω (W. H. ἀχρεῶν), pass., *to be made useless*, Ro. iii. 12.\*

ἀ-χρηστος, ον, *useless, unprofitable*, Philem. 11.\*

ἀχρι and ἀχρις, adv. as prep., with gen., *even to, until, as far as*, whether of place, time, or degree; ἀχρις οὗ or ἀχρις alone, with the force of a conjunction, *until*. See μέχρι.

ἀχρυνον, ον, τό, *chaff*, Mat. iii. 12; Lu. iii. 17.\*

ἀ-ψυδής, ἐς, *free from falsehood, truthful*, Tit. i. 2.\*

ἄψινθος, ον, ὁ and ἡ, *worm-wood*, Rev. viii. 11.\*

ἀ-ψυχος, ον, *without life, inanimate*, 1 Cor. xiv. 7.\*

## B

Β, β, βῆτα, *beta*, β, the second letter. Numerally, β' = 2; β̄ = 2000.

Βαάλ (W. H. Βάαλ), ὁ, ἡ (Heb. *Baal*), *chief deity of the Phoenicians and other Semitic nations*, Ro. xi. 4 (fem.), from 1 Kings xix. 18 (S.).\*

Βαβυλὼν, ὄνος, ἡ, *Babylon*, lit., Mat. i. 11, 12, 17; Ac. vii. 43, and prob. 1 Pet. v. 13; mystically, in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21.\*

βαθμός, οὔ, ὁ (βαίνω, *to step*), *a step or degree in dignity*, 1 Tim. iii. 13. (S.).\*

βάθος, οὖς, τό, *depth*, lit. or fig. Mat. xiii. 5; 1 Cor. ii. 10; 2 Cor. viii. 2 (ἡ κατὰ βάθους πτωχεία, *their deep poverty*).

βαθύνω, νῶ, *to make deep*, Lu. vi. 48.\*

βαθύς, εἰς, ὁ, *deep*, Jn. iv. 11; in Lu. xxiv. 1, ὁρθρου βαθύς, in the early dawn (W. H. βαθύς, probably a genit. form).

βαῖον, ον, τό (Egyptian), *a palm branch*, Jn. xii. 13.\*

Βαλαάμ, ὁ (Heb.), *Balaam*. A name emblematic of seducing teachers, 2 Pet. ii. 15; Ju. 11; Rev. ii. 14.\*

Βαλάκ, ὁ (Heb.), *Balak*, Rev. ii. 14.\*

βαλάντιον (W. H. -λλ-), ον, τό, *a money-bag, purse*, Lu. x. 4, xii. 33, xiii. 35, 36.\*

βάλλω, βαλῶ, βέβληκα, ἐβαλον, *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*. Pass. perf., with intrans. force, as Mat. viii. 6 ("has been cast"), *lies*. The verb is intrans., Ac. xxvii. 14, *rushed*. In Mar. xiv. 65 the true reading is prob. ἐλαβον. Generally trans. with acc. and dat., or ἐπὶ (acc., sometimes gen.), ἐς, ἀπὸ, ἐκ, and other prepp. or adv.

βαπτίζω, σω (in form a frequentative of βάπτω, see Gr.

- § 144b), (1) mid. or pass., reflex., *to bathe one's self*, only in Mar. vii. 4; Lu. xi. 38; (2) of the Christian ordinance, *to immerse, submerge, to baptize*. The material (water, fire, the Holy Spirit) is expressed by dat., *ἐν* or *ἐν*; the purpose or result by *eis*. Pass. or mid., *to be baptized, to receive baptism*; (3) fig., of overwhelming woe, Mar. x. 38, 39; Lu. xii. 50.
- βάπτισμα**, ατος, τό, *the rite or ceremony of baptism*, Mat. iii. 7; Ep. iv. 5; fig., for overwhelming afflictions, Mar. x. 38, 39; Lu. xii. 50. (N. T.)
- βάπτισμός**, οῦ, ὁ, *the act of cleansing*, as vessels, Mar. vii. 4, 8 (W. H. omit); of Jewish lustrations, *washings* (pl.), Heb. ix. 10. For Heb. vi. 2, see Gr. § 260b, 2 (b).\*
- βαπτιστής**, οῦ, ὁ, *one who baptizes*; the surname of John, Christ's forerunner, Mat. iii. 1; Mar. viii. 28.
- βάπτω**, βάψω, *to dip*, Lu. xvi. 24; Jn. xiii. 26; *to dye, color*, Rev. xix. 13.\*
- βάρ** (Aram.), *son*, only Mat. xvi. 17 (βάρ Ἰωνᾶ, W. H. βαριωνᾶ). Also prefix to many surnames, meaning *son of*. (N. T.)
- Βαρ-αββᾶς**, ᾶ, ὁ, *Barabbas*, Mat. xxvii. 16, 17; Jn. xviii. 40.
- Βαράκ**, ὁ, *Barak*, Heb. xi. 32.\*
- Βαραχίας**, ου, ὁ, *Barachiah*, Mat. xxiii. 35.\*
- βάρβαρος**, ου, ὁ (prob. onomatop., descriptive of unintelligible sounds), properly adj., *a foreigner, barbarian*, as 1 Cor. xiv. 11; used of all foreigners not Greeks, Ac. xxviii. 2, 4; Col. iii. 11; Ro. i. 14.\*
- βαρύνω**, ῶ (see βάρος), in N. T. only pass. *βάρομαι*, οἶμαι, *to be weighed down, to be oppressed*, as by sleep, Lu. ix. 32; mental troubles, 2 Cor. i. 8, v. 4.
- βαρύνω**, adv., *heavily, with difficulty*, Mat. xiii. 15; Ac. xxviii. 27.\*
- Βαρ-θολομαῖος**, ου, ὁ, *Bartholomew*, surname (prob.) of Nathanael, Mat. x. 3.
- Βαρ-ιησοῦς**, οῦ, ὁ, *Bar-Jesus*, Ac. xiii. 6.\*
- Βαρ-ιωνᾶς**, ᾶ, ὁ, *Bar-Jonas*, surname of Peter, Mat. xvi. 17 (W. H.).\*
- Βαρ-νάβας**, α, ὁ, *Barnabas* (perhaps "son of comfort," see παράκλησις), Ac. ix. 27; Col. iv. 10.
- βάρος**, ους, τό, *weight, burden*, only fig., Ac. xv. 28; Rev. ii. 24.
- Βαρ-σαβᾶς**, ᾶ, ὁ, *Barsabas*. Two are mentioned, Ac. i. 23, xv. 22.\*
- Βαρ-τίμαος**, ου, ὁ, *Bartimeus*, Mar. x. 46.\*
- βαρύνω**, *to weigh down*, Lu. xxi. 34 (Rec.).\*
- βαρύς**, εἰα, ὁ (see βάρος), (1) *heavy*, Mat. xxiii. 4; (2) *weighty, important*, Mat. xxiii. 23; Ac. xxv. 7; 2 Cor. x. 10; (3) *oppressive or grievous*, Ac. xx. 29; 1 Jn. v. 3.\*
- βαρύ-τιμος**, ου, *of great price*, Mat. xxvi. 7.\*
- βασανίζω** (see βάσανος), *to examine*, as by torture; hence, *to torment, vex*, Mar. v. 7; Rev. xi. 10, xii. 2; of waves, *to buffet*, Mat. xiv. 24; Mar. vi. 48.
- βασανισμός**, οῦ, ὁ, *torture, torment*, Rev. ix. 5, xiv. 11, xviii. 7, 10, 15.\*
- βασανιστής**, οῦ, ὁ, *one who tortures, a tormentor, jailer*, Mat. xviii. 34.\*
- βάσανος**, ου, ἡ (lit., *a touchstone, torture, torment*), Mat. iv. 24; Lu. xvi. 23, 28.\*
- βασιλεία**, ας, ἡ, *a kingdom, royal power or dignity, reign*; ἡ βασιλεία τοῦ Θεοῦ, τοῦ χριστοῦ, τῶν οὐρανῶν (the last form only in Mat.), *the divine, spiritual kingdom, or reign of Messiah*, in the world, in the individual, or in the future state; *viol τῆς βασιλείας*, *sons of the kingdom*, Jews, its original possessors, Mat. viii. 12; true believers, Mat. xiii. 38. In Rev. i. 6, v. 10, for βασιλεῖς καὶ, W. H. read βασιλειαν, *a kingdom* consisting of priests (R. V.).
- βασιλειος**, ου, *royal, regal*, 1 Pet. ii. 9, from Exod. xix. 6; τὰ βασιλεια, as subst., *a regal mansion, palace*, Lu. vii. 25.\*
- βασιλεύς**, ἔως, ὁ, *a leuler, ruler, king*, sometimes subordinate to higher authority, as the Herods. Applied to God, always with distinguishing epithets, Mat. v. 35; 1 Tim. i. 17, vi. 15; Rev. xv. 3; to Christ, Mat. ii. 2; Jn. i. 49, etc.; to Christians, Rev. i. 6, v. 10 (Rec., but see under βασιλεῖα).
- βασιλεύω**, εἶσω, *to have authority, to reign, or to possess or exercise dominion; to be basileus generally*. With gen. or ἐπὶ (gen.), of the kingdom; ἐπὶ (acc.), of the persons governed.
- βασιλικός**, ἡ, ὁ, *belonging to a king, royal*, Jn. iv. 46, 49; Ac. xii. 20, 21; Ja. ii. 8.\*
- βασιλισσα**, ης, ἡ, *a queen*, Mat. xii. 42; Lu. xi. 31; Ac. viii. 27; Rev. xviii. 7.\*
- βάσις**, εως, ἡ (βαλω), prop. *a going*, hence, *the foot*, Ac. iii. 7.\*
- βασκαίνω**, ανῶ, *to bewitch, bring under malign influence*, Gal. iii. 1.\*
- βαστάω**, ἄσω, *to lift, lift up*; often with the sense of bearing away. Thus, (1) *to carry*, a burden, as Lu. xiv. 27; tidings, as Ac. ix. 15; (2) *to take on one's self*, as disease or weaknesses, Ro. xv. 1; condemnation, Gal. v. 10; reproach, Gal. vi. 17; (3) *to bear with or endure*, Rev. ii. 2; (4) *to take away*, Mat. viii. 17; Jn. xii. 6.
- βάτος**, ου, ὁ, ἡ, *a thorn-bush or bramble*, Lu. vi. 44; Ac. vii. 30, 35. "The Bush," Mar. xii. 26; Lu. xx. 37 denotes the section of the O. T. so called (Exod. iii.).\*
- βάτος**, ου, ὁ (Heb.), *a bath*, or Jewish measure for liquids containing 8 or 9 gallons, Lu. xvi. 6. (Ap.)\*
- βάτραχος**, ου, ὁ, *a frog*, Rev. xvi. 13.\*
- βαττο-λογέω**, ῶ (prob. from βατ, an unmeaning sound; see βάρβαρος), *to bubble, talk to no purpose*, Mat. vi. 7. (N. T.)\*
- βδελύγμα**, ατος, τό (see βδελύσσω), *something unclean and abominable, an object of moral repugnance*, Lu. xvi. 15; spec. (as often in O. T.) *idol*.



atry, Rev. xvii. 4, 5, xxi. 27.  
"Abomination of desolation," Mat. xxiv. 15; Mar. xiii. 14 (from Dan. ix. 27) refers to the pollution of the temple by some idolatrous symbol. (S.)\*

**βδελυκτός**, ἡ, *δν*, disgusting, abominable, Tit. i. 16. (S.)\*

**βδελύσσω**, *ξω*, to defile, only mid.; to loathe, Ro. ii. 22; and pass. perf. part., defiled, Rev. xxi. 8.\*

**βέβαιος**, α, *ον*, steadfast, constant, firm, Heb. vi. 19; Ro. iv. 16.

**βεβαιῶ**, *ω*, to confirm, to establish, whether of persons or things, Mar. xvi. 20; Ro. xv. 8; Heb. xiii. 9.

**βεβαιώσις**, *εως*, ἡ, confirmation, Phil. i. 7; Heb. vi. 16.\*

**βέβηλος**, *ον* (βα- in βάλω, "that on which any one may step"), common, unexcused, profane, of things or persons, 1 Tim. iv. 7; Heb. xii. 16.

**βεβηλώ**, *ω*, to make common, to profane, the Sabbath, Mat. xii. 5; the temple, Ac. xxiv. 6. (S.)\*

**βεελ-ζεβούλ** (W. H. Beezeboöl), ὁ (Heb.), Beelzebub, a name of Satan, Mat. x. 25; Lu. xi. 15, 18, 19. (N. T.)

**βελιᾶλ**, ὁ (Heb. worthlessness), or Βελιάρ (W. H.), derivation doubtful, a name for Satan, 2 Cor. vi. 15. (N. T.)\*

**βελόνη**, *ης*, ἡ, a needle, Lu. xviii. 25 (W. H.)\*

**βέλος**, *ους*, τό (βάλλω), a missile, such as a javelin or dart, Ep. vi. 16.\*

**βελτίων**, *ον*, *ονος* (a compar. of ἀγαθός), better; neut. as adv., 2 Tim. i. 18.\*

**Βεν-αμνὴν**, ὁ (Heb. Ben = son), Benjamin, Ac. xiii. 21; Rev. vii. 8.

**Βερνίκη**, *ης*, ἡ, Bernice, Ac. xxv. 13, 23, xxvi. 30.\*

**Βέρωα**, *ας*, ἡ, Beræa, Ac. xvii. 10, 13.\*

**Βερωιαίος**, α, *ον*, Beroean, Ac. xx. 4.\*

**Βηθ-**, a Hebrew and Aramaic prefix to many local names, meaning house or abode of.

**Βηθ-αβαρά**, *ας*, ἡ, Bethabara, "house of the ford," Jn. i. 28 (W. H. read Βηθανία).\*

**Βηθ-ανιά**, *ας*, ἡ, Bethany, "house

of misery." There were two places of the name: (1) Jn. xi. 1, etc.; (2) on the Jordan, Jn. i. 28 (W. H.). See Βηθαβαρά.

**Βηθ-ισδά**, ἡ, Bethesda, "house of compassion," Jn. v. 2 (W. H. Βηθζαθά).\*

**Βηθ-λεέμ**, ἡ, Bethlehem, "house of bread," Lu. ii. 4, 15.

**Βηθ-σαϊδά**, ἡ, Bethsaida, "house of hunting" or "fishing." There were two places of the name: one in Galilee, Jn. xii. 21; the other on the east of the Jordan, Lu. ix. 10.

**Βηθ-φαγή**, ἡ, Bethphage, "house of figs," Mat. xxi. 1; Mar. xi. 1; Lu. xix. 29.\*

**βήμα**, *ατος*, τό (βα- in βάλω), a step, a space; βήμα ποδός, a space for the foot, Ac. vii. 5; a raised space or bench, tribunal, judgment-seat, Jn. xix. 13, 2 Cor. v. 10.

**βήρυλλος**, *ου*, ὁ, ἡ, a beryl, a gem of greenish hue, Rev. xxi. 20.\*

**βία**, *ας*, ἡ, force, violence, Ac. v. 26, xxi. 35, xxiv. 7 (W. H. omit), xxvii. 41.\*

**βιάζω**, to use violence; mid., to enter forcibly, with *eis*, Lu. xvi. 16; pass., to suffer violence, to be assaulted, Mat. xi. 12.\*

**βίαιος**, α, *ον*, violent, Ac. ii. 2.\*

**βιαστής**, *ου*, ὁ, one who employs force, a man of violence, Mat. xi. 12.\*

**βιβλαριδιον**, *ου*, τό, a little book, Rev. x. 2, 8 (not W. H.), 9, 10. (N. T.)\*

**βιβλίον**, *ου*, τό (dim. of following), a small book, a scroll, as Lu. iv. 17; Rev. v. 1; βιβλίον ἀποστασίου, a bill of divorcement, Mat. xix. 7; Mar. x. 4.

**βιβλος**, *ου*, ὁ, a written book, roll or volume, Mat. i. 1; Phil. iv. 3. The word means papyrus, from which ancient books were made.

**βιβρώσκω** (βρω-), perf. βέβρωκα, to eat, Jn. vi. 13.\*

**Βιθυνία**, *ας*, ἡ, Bithynia, Ac. xvi. 7; 1 Pet. i. 1.\*

**βίος**, *ου*, ὁ, (1) life, as Lu. viii. 14; (2) means of life, livelihood, as Lu. viii. 43; (3) goods or property, as Lu. xv.

12; 1 Jn. iii. 17. *Syn.*: ζωή is life in its principle, and used for spiritual and immortal life; βίος is life in its manifestations, denoting the manner of life.

**βιῶν**, *ω*, to pass one's life, 1 Pet. iv. 2.\*

**βίωσις**, *εως*, ἡ, manner or habit of life, Ac. xxvi. 4. (Ap.)\*

**βιωτικός**, ἡ, *δν*, of or belonging to (this) life, Lu. xxi. 34; 1 Cor. vi. 3, 4.\*

**βλαβερός**, *α*, *δν*, hurtful, 1 Tim. vi. 9.\*

**βλάπτω** (βλαβ-), βλάψω, to hurt or injure, Mar. xvi. 18 (W. H. omit); Lu. iv. 35.\*

**βλαστάνω** (or βλαστᾶω, Mar. iv. 27, W. H.), βλαστήσω, intrans., to sprout, to spring up, to put forth buds, Mat. xiii. 26; Mar. iv. 27; Heb. ix. 4; trans., to bring forth (καρπὸν), Ja. v. 18.\*

**Βλάστος**, *ου*, ὁ, Blastus, Ac. xii. 20.\*

**βλασφημέω**, *ω*, to speak abusively, to rail, abs., as Ac. xiii. 45; to calumniate, speak evil of, blaspheme, with acc., rarely *eis*; often of men or things. Spec. of God, Rev. xvi. 11; the Holy Spirit, Lu. xii. 10; the divine name or doctrine, 1 Tim. vi. 1.

**βλασφημία**, *ας*, ἡ, evil-speaking, reviling, blasphemy, Mat. xii. 31; Mar. xiv. 64.

**βλάσφημος**, *ου*, slanderous, Ac. vi. 11; subst., a blasphemer, 1 Tim. i. 13; 2 Tim. iii. 2.

**βλέμμα**, *ατος*, τό, a look, glance, 2 Pet. ii. 8.\*

**βλέπω**, *ψω*, to see, to have the power of seeing, to look at, behold; with *eis*, to look to, Mat. xxiii. 16; Mar. xii. 14; with *ἵνα* or *μή*, to take care (once without, Mar. xiii. 9); with *ἀπό*, to beware of; once with *κατά* (acc.), geographically, to look towards, Ac. xxvii. 12.

**βλητέος**, *εα*, *έον*, a verbal adj. (βάλλω), that ought to be put, Mar. ii. 22 (W. H. omit); Lu. v. 38. (N. T.)\*

**Βοανεργές** (W. H. -ηρ-), (Heb.), Boanerges, "sons of thunder," Mar. iii. 17. (N. T.)\*

**βοᾶω**, ὦ (βοή), to shout for joy, Gal. iv. 27; to cry for grief,

Ac. viii. 7, *to publish openly, to cry aloud*, Mar. xv. 34; Ac. xvii. 6; with *πρός* (acc.), *to appeal to*, Lu. xviii. 7, 38.

βοή, ἡς, ἡ, *a loud cry*, Ja. v. 4.\*  
βοήθεια, ας, ἡ, *help*, Ac. xxvii. 17; Heb. iv. 16.\*

βοηθῆω, ᾠ, *to go to the help of, to succor* (dat.), Mat. xv. 25; Rev. xii. 16.

βοηθός, οὔ, ὁ, ἡ (properly adj.), *a helper*, Heb. xiii. 6.\*

βόθυνος, ου, ὁ, *a pit, ditch*, Mat. xii. 11, xv. 14; Lu. vi. 39.\*

βολή, ἡς, ἡ, *a throwing; λίθου βολή, a stone's throw*, Lu. xxii. 41.\*

βολίζω, σω, *to heave the lead, take soundings*, Ac. xxvii. 28. (N. T.)\*

βολίς, ἴδος, ἡ, *a weapon thrown, as a dart or javelin*, Heb. xii. 20 (W. H. omit).\*

βοός, ὁ (Heb.), *Booz* or *Boaz*, Mat. i. 5 (W. H. Boés); Lu. iii. 32 (W. H. Boós).\*

βόρβορος, ου, ὁ, *mire, filth*, 2 Pet. ii. 22.\*

Βορρᾶς, ᾱ, ὁ (*Boreas*, the north wind), *the North*, Lu. xiii. 29; Rev. xxi. 13.\*

βόσκειν, ἥσω, *to feed*, as Mat. viii. 33; Jn. xxi. 15, 17; mid., *to feed, graze*, as Mar. v. 11. Syn.: ποιμαίνω is the broader word, *to act as shepherd*, literally or spiritually; βόσκειν, simply *to feed the flock*.

Βοσόρ, ὁ (Heb. *Boor*). *Bosor*, 2 Pet. ii. 15 (W. H. Βεώρ).\*

βοτάνη, ης, ἡ (βόσκω), *herbage, pasturage*, Heb. vi. 7.\*

βότρυς, υος, ὁ, *a cluster of grapes*, Rev. xiv. 18.\*

βουλευτής, οὔ, ὁ, *a counselor, a senator*, Mar. xv. 43; Lu. xxiii. 50.\*

βουλευω, σω, *to advise*, N. T. mid. only; (1) *to consult, to deliberate*, with *ἐλ*, Lu. xiv. 31; (2) *to resolve on or pur-*

*pose*, with inf., Ac. v. 33, xv. 37 (W. H. in both passages read βούλομαι), xxvii. 39; *ἐνα*, Ja. xi. 53 (W. H.), xii. 10; acc., 2 Cor. i. 17.\*

βούλη, ἡς, ἡ, *a design, purpose, plan*, I. a. xxiii. 51; Ac. v. 38; Ep. i. 11.

βούλημα, ατος, τό (βούλομαι), *will, counsel, purpose*, Ac. xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (W. H.).\*

βούλομαι, 2d pers. sing. βούλει, aug. with *ἐ* or *ἡ*, *to will*, as (1) *to be willing, to incline to*, Mar. xv. 15; (2) *to intend*, Mat. i. 19; (3) *to desire*, 1 Tim. vi. 9. Generally with inf., sometimes understood, as Ja. i. 18; with subj., Jn. xviii. 39.

βουνός, οὔ, ὁ, *a hill, rising ground*, Lu. iii. 5; xxiii. 30.\*

βοῦς, βούς, ὁ, ἡ, *an animal of the ox kind, male or female*, Lu. xiii. 15; 1 Tim. v. 18.

βραβεῖον, ου, τό, *the prize, in the games*, 1 Cor. ix. 24; Phil. iii. 14.\*

βραβεύω (lit., *to act as arbiter in the games*), *to rule, arbitrate*, Col. iii. 15.\*

βραδύνω, νῶ (βραδύς), *to be slow, to linger*, 1 Tim. iii. 15; 2 Pet. iii. 9 (gen.).\*

βραδυ-πλοῦω, ᾠ, *to sail slowly*, Ac. xxvii. 7. (N. T.)\*

βραδύς, εἶα, ὅ, *slow*; dat. of sphere, Lu. xxiv. 25; *εἰς*, Ja. i. 19.\*

βραδυτής, τῆτος, ἡ, *slowness*, 2 Pet. iii. 9.\*

βραχίων, ους, ὁ, *the arm; met., strength*, Lu. i. 51; Jn. xii. 38; Ac. xiii. 17.\*

βραχύς, εἶα, ὅ, *short, little*, only neut.; of time, Lu. xxii. 58; Ac. v. 34; Heb. ii. 7, 9; place, Ac. xxvii. 28; διὰ βραχέων, Heb. xiii. 22, *in few words*; βραχύ τι, Jn. vi. 7, of quantity, *a little*.\*

βρέφος, ους, τό, *a child unborn*, Lu. i. 41, 44; *a babe*, as Lu. ii. 12, 16; 2 Tim. iii. 15.

βρέχω, ξω, *to moisten*, Lu. vii. 38, 44; *to rain, to send rain*, Mat. v. 45; Lu. xvii. 29; impers., Ja. v. 17; intrans., Rev. xi. 6.\*

βροντή, ἡς, ἡ, *thunder*, Jn. xii. 29; Rev. iv. 5.

βροχή, ἡς, ἡ (βρέχω), *a heavy rain*, Mat. vii. 25, 27. (S.)\*

βρόχος, ου, ὁ, *a noose or snare*, 1 Cor. vii. 35.\*

βρυγμός, οὔ, ὁ, ὁ *grinding or gnashing*, as Mat. viii. 12.

βρυχω, ξω, *to grind or gnash*, as the teeth, for rage or pain, Ac. vii. 54.\*

βρύω, σω, *to send forth abundantly*, as a fountain, Ja. iii. 11.\*

βρώμα, ατος, τό (see βιβρώσκω), *food of any kind*, Mat. xiv. 15; Jn. iv. 34; 1 Cor. viii. 8, 13.

βρώσιμος, ου, *eatable*, Lu. xxiv. 41.\*

βρώσις, εως, ἡ, (1) *the act of eating*, as 1 Cor. viii. 4; (2) *corrosion*, Mat. vi. 19, 20; (3) *food*, Jn. iv. 32; Heb. xii. 16.

βυθίζω, σω, *to cause to sink*, fig., 1 Tim. vi. 9; mid., *to sink*, Lu. v. 7.\*

βυθός, οὔ, ὁ, *the deep, the sea*, 2 Cor. xi. 25.\*

βυρσέυς, εως, ὁ, *a tanner*, Ac. ix. 43, x. 6, 32.\*

βύσσινος, η, ου, *made of byssus, fine linen*, Rev. xviii. 12 (W. H.), 16, xix. 8, 14.\*

βύσσις, ου, ἡ, *byssus*, a species of flax, and of linen manufactured from it, highly prized for its softness, whiteness, and delicacy, Lu. xvi. 19; Rev. xviii. 12 (Rec.).\*

βωμός, οὔ, ὁ, *an altar*, Ac. xvii. 23.\* Syn.: βωμός is a heathen altar; θυσιαστήριον, the altar of the true God.

## Γ

Γ, γ, γάμμα, *gamma*, *g* hard, the third letter of the Greek alphabet. In numeral value, γ' = 3; γ = 3000.

Γαββαθᾶ (W. H. *Ḡāḏā*), ἡ (Aram.), *Gabbatha; an elevated place or tribunal*, Jn. xix. 13. See λιθόστρωτον. (N. T.)\*

Γαβριήλ, ὁ (Heb. *man of God*), the archangel *Gabriel*, Lu. i. 19, 26.\*

γάγγραινα, ης, ἡ, *a gangrene, mortification*, 2 Tim. ii. 17.\*

Γάδ, ὁ (Heb.), *Gad*, Rev. vii. 5.\*

Γαδαρηνός, ὁ, ὄν, *belonging to Gadara*, Mar. v. 1 (Rec.); Mat. viii. 28 (W. H.). See Γεργεσηνός.

γάλα, ης, ἡ (Persian), *treasure*, as of a government, Ac. viii. 27.\*

Γάζα, ης, ἡ (Heb.), *Gaza*, a strong city of the ancient Philistines in the W. of Palestine, Ac. viii. 26. (The adj., ἐρημος, *desert*, refers to ὁδός).\*

γαζο-φυλάκιον, ου, τό, *a place*

for the guardianship of treasure, treasury; a part of the temple so called, Mar. xii. 41, 43; Lu. xxi. 1; Jn. viii. 20. (S.)\*

**Γάιος**, ου, ὁ (Lat.), *Gaius*, or *Caius*. There are four of the name in N. T., Ac. xix. 29, xx. 4; 1 Cor. i. 14, and Ro. xvi. 23; 3 Jn. 1.\*

**γάλα**, ακτος, τό, *milk*, lit., 1 Cor. ix. 7; fig., for the elements of Christian knowledge, 1 Cor. iii. 2; Heb. v. 12, 13; 1 Pet. ii. 2.\*

**Γαλιατης**, ου, ὁ, *a Galatian*, Gal. iii. 1.\*

**Γαλατία**, ας, ἡ, *Galatia*, or *Gallogracia*, a province of Asia Minor, Gal. i. 2; 1 Cor. xvi. 1; 2 Tim. iv. 10; 1 Pet. i. 1.\*

**Γαλατικός**, ἡ, ὁν, *belonging to Galatia*, Ac. xvi. 6, xviii. 23.\*

**γαλήνη**, ης, ἡ, *a calm*, Mat. viii. 26; Mar. iv. 39; Lu. viii. 24.\*

**Γαλιλαία**, ας, ἡ (from Heb.), *Galilee*, the N. division of Palestine, Mat. iv. 15.

**Γαλιλαίος**, αία, αἰών, of or belonging to Galilee, Mat. xxvi. 69; Ac. i. 11.

**Γαλλίων**, υγιος, ὁ, *Gallio*, a proconsul of Achaia, Ac. xviii. 12, 14, 17.\*

**Γαμαλιήλ**, ὁ (Heb.), *Gamaliel*, Ac. v. 34, xxii. 3.\*

**γαμέω**, ὦ, ἥσω, 1st aor. ἐγάμησα and ἐγάμηα, abs. or trans. (with acc.), *to marry*; active properly of the man; pass. and mid. of the woman, with dat., 1 Cor. vii. 39; Mar. x. 12 (W. H. ἄλλον for Rec. ἄλλω); but in N. T. the act. also is used of the woman, as 1 Cor. vii. 28, 34.

**γαμίζω**, *to give in marriage* (a daughter), Rec. only Mar. xii. 25; Lu. xvii. 27, xx. 35; W. H. add Mat. xxii. 30, xxiv. 38; 1 Cor. vii. 38. (N. T.)\*

**γαμίσκος** = γαμίζω, Mar. xii. 25 (Rec.); Lu. xx. 34 (W. H.)\*

**γάμος**, ου, ὁ, *marriage*, spec. a marriage feast, sing. or plur., Heb. xiii. 4; Rev. xix. 7. See Gr. § 240, Wi. § 27, 3, Bu. 23.

**γάρ** (γε ἄρα), "truly then," a causal postpositive particle

or conjunction, *for*, introducing a reason for the thing previously said. Used in questions to intensify the inquiry; often with other particles. For the special uses of γάρ, see Gr. § 407, Wi. § 53, 8, Bu. 370.

**γαστήρ**, τρός (sync.), ἡ, (1) *the womb*, as Mat. i. 18; (2) *the stomach*, only Tit. i. 12, from Epimenides, "idle bellies," *gluttons*.

**γέ**, an enclitic particle indicating emphasis, *at least, indeed*. Sometimes used alone, as Ro. viii. 32; 1 Cor. iv. 8; generally in connection with other particles, as ἀλλά, ἄρα, εἰ; εἰ δέ μήγε, stronger than εἰ δέ μή, *if otherwise indeed*; καίγε, *and at least, and even*; καίτοιγε, *though indeed*; μενοῦνγε, *yea, indeed*; μήτιγε, "to say nothing of," 1 Cor. vi. 3.

**Γεδών**, ὁ (Heb.), *Gideon*, 1 Heb. xi. 32.\*

**γέ-εννα**, ης, ἡ (Heb. *valley of Hinnom*), met., *Gehenna*, place of punishment in the future world, Mat. x. 28, etc. Sometimes with τοῦ πυρρός, as Mat. v. 22. Compare 2 Kings xxiii. 10. (S.)

**Γεθ-σημανή**, or -vel (W. H.), ἡ (Heb. *oil-press*), *Gethsemane*, a small field at the foot of the Mount of Olives, over the brook Kidron, Mat. xxvi. 36; Mar. xiv. 32.\*

**γείτων**, υγιος, ὁ, ἡ, *a neighbor*, Lu. xiv. 12, xv. 6, 9; Jn. ix. 8.\*

**γελᾶω**, ὦ, ἄσω, *to laugh*, Lu. vi. 21, 25.\*

**γέλος**, υγιος, ὁ, *laughster*, Ja. iv. 9.\*

**γεμίζω**, σω, *to fill*, with acc. and gen. (also ἀπό or ἐκ), Mar. xv. 36; Rev. viii. 5; pass. abs., *to be full*, Mar. iv. 37; Lu. xiv. 23.

**γεμῶ**, *to be full of*, with gen. (ἐκ, Mat. xxiii. 25; perhaps acc., Rev. xvii. 3).

**γενεά**, ἄς, ἡ, *generation*, as (1) *offspring, race, descent*, Mat. i. 17; Lu. ix. 41; (2) *the people of any given time*; (3) *an age of the world's duration*, Mat. xxiv. 34; Ac. xiii. 36; eis γενεάς καὶ γενεάς (W.

H.), *unto generations and generations* (R. V.), Lu. i. 50. **γενεα-λογέω**, ὦ, *to reckon a genealogy or pedigree*, pass. with ἐκ, Heb. vii. 6.\*

**γενεα-λογία**, ας, ἡ, *genealogy*, N. T. plur., 1 Tim. i. 4; Tit. iii. 9; prob. of Gnostic speculations on the origin of being.\*

**γενέσσια**, υγιος, τό, *a birthday celebration*, Mat. xiv. 6; Mar. vi. 21.\*

**γένεσις**, εως, ἡ, *birth, lineage*, Mat. i. 1 (W. H. add Mat. i. 18; Lu. i. 14, for Rec. γέννησις); Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, *the countenance of his birth*, or, as A. V., R. V., "his natural face"; Ja. iii. 6, τὸν τροχὸν τῆς γενέσεως, *the wheel of nature* (R. V.).\*

**γενετή**, ἡς, ἡ, *birth*, Jn. ix. 1.\*

**γέννημα**, ατος, τό. See γέννημα.

**γεννάω**, ὦ, ἥσω, *to beget, give birth to, produce, effect*, Mat. i. 3, 5, 6; Lu. i. 13, 57; Ac. vii. 8, 29; pass., *to be begotten, born* (often in John, of spiritual renewal), Mat. i. 20; Jn. i. 13; 1 Jn. v. 1.

**γέννημα**, ατος, τό, (1) *progeny, generation*, as Mat. iii. 7; (2) *produce generally*, as Mat. xxvi. 29; fig., *fruit, result*, as 2 Cor. ix. 10. In sense (2) W. H. always read γέννημα, and sometimes elsewhere.

**Γεννησαρέτ** (Aram.), *Gennesaret* (*Chinnereth* or *Chinneroth*, in O. T.), a region of Galilee, with village or town of the same name, Mat. xiv. 34. Used of the adjacent lake, as Lu. v. 1.

**γέννησις**, εως, ἡ. See γένεσις.\* **γεννητός**, ἡ, ὁν, verb. adj., *begotten, born*, Mat. xi. 11; Lu. vii. 28.\*

**γένος**, υγιος, τό, (1) *offspring*, Ac. xvii. 28, 29; (2) *family*, Ac. xiii. 26; (3) *stock, race*, Ac. vii. 19; Gal. i. 14; (4) *nation*, Mar. vii. 26; (5) *kind or species*, Mar. ix. 29; 1 Cor. xiv. 10.

**Γεργεσηνός**, ἡ, ὁν, or **Γερασηνός**, *Gergesene, belonging to Gergesa or Gerasa*. The copies vary between these forms and **Γαδαραηνός**, Mat. viii. 28; Mar. v. 1; Lu. viii. 26, 37.\*



γράφω]

γερονσία, as, ἡ (γέρον), an assembly of elders, senate, Ac. v. 21.\*

γέρων, ὁ, an old man, Jn. iii. 4.\*

γεύω, to make to taste, only mid. in N. T.; to taste, as abs., to take food, Ac. x. 10; or with obj. gen., or acc. See Gr. § 249a, (2), Wi. §§ 3, p. 33, 30, 7c, Bu. 167. Fig., to experience, as Mat. xvi. 28; once with ὅτι, 1 Pet. ii. 3.

γεωργέω, ὦ, to cultivate or till the earth, Heb. vi. 7.\*

γεωργίον, ον, τό, a tilled field, fig., 1 Cor. iii. 9. (\*)\*

γεωργός, οὔ, ὁ, one who tills the ground, a husbandman, 2 Tim. ii. 6; Ja. v. 7; a vine-dresser, Lu. xx. 9, 10, 14, 16.

γῆ, γῆς, ἡ, contr. for γέα or γαῖα, land or earth, as (1) the material soil; (2) the producing soil, the ground; (3) land, as opposed to sea; (4) earth, as opposed to heaven, often involving suggestions of human weakness and sin; (5) region or territory.

γῆρας, (aor) ως, τό, old age, Lu. i. 36 (dat., Rec. γῆρα, W. H. γῆρει).\*

γηράσκω, or γηράω, δάω, to become old, Jn. xxi. 18; Heb. viii. 13.\*

γίνομαι, for γίγνομαι. See Gr. § 94, 8a. γενήσονται, ἐγενόμην and ἐγενήθην, γέγονα (with pres. force) and γεγέννημαι, to become, as (1) to begin to be, used of persons, to be born, Jn. viii. 58; of the works of creation, to be made, Jn. i. 3, 10; and of other works, to be wrought or performed; so, to pass out of one state into another, to grow into, to be changed into, Jn. ii. 9; often with εἰς, Lu. xiii. 19; (2) of ordinary or extraordinary occurrences, to happen, to take place, to be done; of the day, the night, Mar. vi. 2; of thunder, earthquake, calm, etc.; of feasts or public solemnities, to be held or celebrated; frequently in the phrase καὶ ἐγένετο, and it came to pass (with καί, or following verb, or inf.); also, μὴ γένοιτο, let it never happen! or God forbid!; (3) with

adj. or predicative subst., to become, where quality, character, or condition is specified; often in prohibitions, μὴ γίνου, μὴ γίνεσθε, become not, as Mat. vi. 16; (4) with the cases of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep.

γινώσκω, or γιγνώσκω (see Gr. § 94, 8b, Wi. § 39, 3, note 2, Bu. 55), γινώσκειν, 2d aor. ἔγνω (imper. γινώθε), perf. ἔγνωκα, (1) to become aware of, to perceive, with acc.; (2) to know, to perceive, understand, with acc. or ὅτι, or acc. and inf., or τί interrog.; Ἐλλήμιστι γ., to understand Greek, Ac. xxi. 37; to be conscious of, by experience, as 2 Cor. v. 21; (3) to know carnally (a Hebraistic euphemism), Mat. i. 25; Lu. i. 34; (4) specially of the fellowship between Christians and God or Christ, 1 Cor. viii. 3; Mat. vii. 23 (negatively); Jn. xvii. 3; Heb. viii. 11; Phil. iii. 10, etc.

γλεύκος, ους, τό, sweet or new wine, Ac. ii. 13.\*

γλυκύς, εἶα, ὅ, sweet, Ja. iii. 11, 12; Rev. x. 9, 10.\*

γλῶσσα, ης, ἡ, (1) the tongue, Mar. vii. 33, 35; 1 Jn. iii. 18 (2) a language, Ac. ii. 11; (3) a nation or people distinguished by their language, Rev. v. 9, vii. 9.

γλωσσό-κομον, ον, τό, a little box or case for money, Jn. xii. 6, xiii. 29 (orig. from holding the "tongue-pieces" of flutes, etc.).\*

γυφάει, ὥς, ὁ, a fuller, cloth-dresser, Mar. ix. 3.\*

γνήσιος, α, ον (sync. from γενήσιος), legitimate, genuine, true, 1 Tim. i. 2; Tit. i. 4; Phil. iv. 3; τό γνήσιον, sincerity, 2 Cor. viii. 8.\*

γνήσιως, adv., genuinely, sincerely, Phil. ii. 20.\*

γνόφος, ου, ὁ, darkness, gloom, Heb. xii. 18.\*

γνώμη, ης, ἡ, (γνο- in γινώσκω), opinion, judgment, intention, 1 Cor. i. 10; 2 Cor. viii. 10.

γνώριζω, ἴω, or ἰώ, (1) to make known, to declare (with acc.

and dat., ὅτι or τί, interrog., Col. i. 27); (2) intrans., to know, only Phil. i. 22.

γνώσις, εως, ἡ, (1) subj., knowledge, with gen. of obj. (gen. subj., Ro. xi. 33); (2) obj., science, doctrine, wisdom, as Lu. xi. 52. Syn.: see Trench, § lxxv.

γνώστης, ου, ὁ, one who knows, an expert, Ac. xxvi. 3. (S.)\*

γνωστός, ἡ, ὅν, verb. adj., known, as Ac. ii. 14, iv. 10; knowable, Ro. i. 19; notable, Ac. iv. 16; οἱ γνωστοί, one's acquaintance, Lu. ii. 44.

γογγύζω, ὥσω, to murmur in a low voice, Jn. vii. 32; discontentedly, to grumble, as 1 Cor. x. 10, with acc., or περί, gen., πρὸς, acc., κατά, gen. (S.)

γογγυσμός, οὔ, ὁ, muttering, Jn. vii. 12; murmuring, Ac. vi. 1; Phil. ii. 14; 1 Pet. iv. 9. (S.)\*

γογγυστής, οὔ, ὁ, a murmurer, complainer, Ju. 16. (N. T.)\*

γόης, ητος, ὁ (γοάω, to moan), an enchanter, an impostor, 2 Tim. iii. 13.\*

Γολγοθά (W. H., some -θα), (Aram.), Golgotha, "the place of a skull" (prob. from its shape), Calvary, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17. See κρανίον. (N. T.)\*

Γόμορρα, as, ἡ, and ωρ, τό, Gomorrah, Ro. ix. 29.

γόμος, ου, ὁ (γέμω), (1) a burden, e.g., of a ship, Ac. xxi. 3; (2) wares or merchandise, Rev. xviii. 11, 12.\*

γονεὺς, εως, ὁ (γεν- in γίγνομαι), a parent, only in plural, Lu. ii. 41; Ep. vi. 1.

γόνυ, ατος, τό, the knee; often in plur. after τιθέναι or κάμπτειν, to put or bend the knees, to kneel, in devotion, Lu. xxii. 41; Ro. xi. 4.

γονυ-πετέω, ὦ (πτέτω), to fall on the knees, to kneel to (acc.), Mar. x. 17.

γράμμα, ατος, τό (γράφω), (1) a letter of the alphabet, Gal. vi. 11, in what large letters, perhaps noting emphasis; letter, as opposed to spirit, Ro. ii. 29, etc.; (2) a writing, such as a bill or an epistle, as Lu. xvi. 6, 7; Ac. xxviii. 21; τὰ ἐπὶ γράμματα, 2 Tim.

iii. 15, *the holy writings*, or *the Scriptures*; (3) plur., *literature*, *learning* generally, Jn. vii. 15.

γραμματεύς, εὖς, ὁ, (1) *a clerk*, *secretary*, *a scribe*, Ac. xix. 35; (2) *one of that class among the Jews who copied and interpreted the O. T. Scriptures* (see νομάκος), Mat. xxiii. 34; (3) met., *a man of learning generally*, Mat. xiii. 52.

γραπτός, ἡ, ὅν, verb. adj., *written*, Ro. ii. 15.\*

γραφή, ἡς, ἡ, (1) *a writing*; (2) spec., ἡ γραφή or αἱ γραφαί, *the Scriptures*, *writings* of the O. T., 2 Pet. iii. 16; (3) *a particular passage*, Mar. xii. 10.

γράφω, ψω, γέγραφα, *to write*, *inscribe*; ἐγράφη, γέγραπται, or γεγραμμένος ἐστί, *a formula of quotation*, *It is written*; often with dat. of pers., as Mar. x. 5.

γραῶδης, es (γραῶς, εἶδος), *old-womanish*, *foolish*, 1 Tim. iv. 7.\*

γρηγορέω, ᾧ (from ἐγρήγορα, perf. of ἐγείρω), *to keep awake*, *watch*, *be vigilant*, Mar. xiii. 35, 37; Rev. xvi. 15.

γυμνάζω (γυμνός), *to exercise*, *train*, 1 Tim. iv. 7; Heb. v. 14, xii. 11; 2 Pet. ii. 14.\*

γυμνασία, as, ἡ, *exercise*, *training*, 1 Tim. iv. 8.\*

γυμνητεῖον, or τεῖχος (W. H.), *to be naked* or *poorly clad*, 1 Cor. iv. 11.\*

γυμνός, ἡ, ὅν, (1) *naked*, Mar. xiv. 52; Rev. iii. 17; *ill-clad*, Mat. xxv. 36, 48; *having only an inner garment*, Jn. xxi. 7; (2) *bare*, i.e., *open* or *manifest*, Heb. iv. 13; (3) *mere*, 1 Cor. xv. 37.

γυμνότης, τητος, ἡ, (1) *nakedness*, Rev. iii. 18; (2) *scanty clothing*, Ro. viii. 35; 2 Cor. xi. 27 (N. T.)\*

γυναικάριον, ου, τό (dim.), *a silly woman*, 2 Tim. iii. 6.\*

γυναικῆος, α, ου, *womanish*, *female*; 1 Pet. iii. 7, *the weaker vessel*.\*

γυνή, γυναικός, voc. γύναι, ἡ, (1) *a woman*, Mat. ix. 20; Ro. vii. 2; (2) *a wife*, Ac. v. 1, 7; Ep. v. 28. The voc. is the form of ordinary address,

often used in reverence and honor; compare Jn. ii. 4 and xix. 26.

Γόγ, ὁ, *a proper name*, *Gog*. In Ezek. xxxviii. 2, king of Magog, a land of the remote north; hence, in Rev. xx. 8, of a people far remote from Palestine.\*

γωνία, as, ἡ, *a corner*, as Mat. vi. 5, xxi. 42 (from S.); met., *a secret place*, Ac. xxvi. 26.

# Δ

Δ, δ, δέλτα, delta, *δ*, the fourth letter of the Greek alphabet. As a numeral, δ' = 4; δ = 4000.

Δαβίδ, also Δαυίδ, Δαυεὶδ (W. H.), δ (Heb.), *David*, king of Israel; δ υἱός Δ., *the Son of David*, an appellation of the Messiah; ἐν Δ., *in David*, i.e., in the Psalms, Heb. iv. 7.

δαίμονίζομαι (see δαίμων), 1st aor. part., δαίμονισθεις, *to be possessed by a demon*, Mat. iv. 24; Mar. i. 32.

δαίμωνιον, ου, τό (orig. adj.), *a deity*, Ac. xvii. 18; *a demon* or *evil spirit*; δαίμονιον ἔχειν, *to have a demon* or *to be a demoniac*, Lu. iv. 33; Jn. vii. 20.

δαίμονιάδης, es, *resembling a demon*, *demoniacal*, Ja. iii. 15. (N. T.)\*

δαίμων, ονος, ὁ, ἡ, in classic Greek, any spirit superior to man; hence often of the inferior deities; in N. T., *an evil spirit*, *a demon* (W. H. have the word only in one passage, Mat. viii. 31); δαίμωνιον is generally used.

δάκνω, *to bite*, met., Gal. v. 15.\*

δάκρυ, vos, or δάκρυον, ου, τό, *a tear*, Ac. xx. 19, 31; Heb. v. 7.

δακρύω, σω, *to weep*, Jn. xi. 35.\*

δακτύλος, ου, ὁ (δάκτυλος), *a ring*, Lu. xv. 22.\*

δάκτυλος, ου, ὁ, *a finger*; ἐν δακτύλῳ θεοῦ, met., *by the power of God*, Lu. xi. 20, comp. Mat. xii. 28.

Δαλμανουθά, ἡ, *Dalmathutha*, a town or village near Magdala, Mar. viii. 10.\*

Δαλματία, as, ἡ, *Dalmatia*, a

part of Illyricum near Macedonia, 2 Tim. iv. 10.\*

δαμάζω, σω, *to subdue*, *tame*, Mar. v. 4; Ja. iii. 7, 8.\*

δάμαλις, εως, ἡ, *a heifer*, Heb. ix. 13.\*

Δάμαρις, ιδος, ἡ, *Damaris*, Ac. xvii. 34.\*

Δαμασκηνός, ἡ, ὅν, *belonging to Damascus*, 2 Cor. xi. 32.\*

Δαμασκός, οὔ, ἡ, *Damascus*, Ac. ix. 2, 3.

δανείζω, *to lend money*, Lu. vi. 34, 35; mid., *to borrow*, Mat. v. 42.\*

δάνειον, ου, τό, *a loan*, *a debt*, Mat. xviii. 27.\*

δανειστής, οὔ, ὁ, *a money-lender*, *a creditor*, Lu. vii. 41.\*

Δανιήλ, ὁ (Heb.), *Daniel*, Mat. xxiv. 15; Mar. xiii. 14 (not W. H.)\*

δαπανᾶω, ᾧ, ἥσω, *to spend*, Mar. v. 26; trans., *to bear expense for* (ἐπὶ, dat.), Ac. xxi. 24; (ὑπέρ, gen.), 2 Cor. xii. 15; *to consume in luxury*, *to waste*, Lu. xv. 14; Ja. iv. 3.\*

δαπάνη, ης, ἡ, *expense*, *cost*, Lu. xiv. 28.\*

δέ, an adverbative and distinctive particle, *but*, *now*, *moreover*, etc. See Gr. § 404, ii, Wi. § 53, 7, Bu. 364 sq., and μέν.

δέησις, εως, ἡ, *supplication*, *prayer*, Ep. vi. 18; Ja. v. 16. Syn.: see αἰτημα.

δεῖ, impers., see Gr. § 101, Wi. § 58, 9b, Bu. 147, 164, *it is necessary*, *one must*, *it ought*, *it is right* or *proper*, with inf. (expressed or implied), as Mat. xvi. 21; Ac. iv. 19. Mar. xiii. 14.

δείγμα, ατος, τό (δεικνυμι), *an example*, *a specimen*, Ju. 7.\*

δειγματίζω, σω, *to make an example* or *spectacle of* (as disgrace), Col. ii. 15; Mat. i. 19 (W. H.). (N. T.)\*

δεικνυμι and δεικνύω (see Gr. § 114, Bu. 45), (1) *to present to sight*, *to show*, *to teach* (acc and dat.), Mat. iv. 18; 1 Cor. xii. 31; Rev. xvii. 1; (2) *to prove* (acc and ek), Ja. ii. 18, iii. 13; *to show by words* (δρι), Mat. xvi. 21; inf., Ac. x. 28.

δειλία, as, ἡ, *timidity*, *cowardice*, 2 Tim. i. 7.\* Syn.: δειλία is always used in a bad sense; εὐλάβεια, regularly in a good

- sense, *pious fear*; φόβος is general, denoting either bad or good.
- δειλάω**, ὦ, *to be timid, fearful*, Jn. xiv. 27. (S.)\*
- δειλός**, ἡ, ὅν, *timid, cowardly*, Mat. xviii. 26; Mar. iv. 40; Rev. xxi. 8.\*
- δεῖνα**, ὁ, ἡ, τὸ, gen. *δεῖνος*, pron., *a certain person, such a one*, Mat. xxvi. 18.\*
- δεινός**, adv. (*δεινός, vehement*), *vehemently, terribly*, Mat. viii. 6; Lu. xi. 53.\*
- δεῖννέω**, ὦ, *to take the δεῖννον, to stir*, Lu. xvii. 8, xxii. 20; 1 Cor. xii. 25; met. of familiar intercourse, Rev. iii. 20.\*
- δεῖννον**, ου, τὸ, *the chief or evening meal, supper* (see ἀριστον), Lu. xiv. 17, 24; Jn. xiii. 2, 4; κυριακὸν δεῖννον, *the Lord's Supper*, 1 Cor. xi. 20.
- δαισιναιμονία**, as, ἡ, *religion*, in general, Ac. xxv. 19.\*
- δαισιν-δαιμων**, ου (*δελδω, to fear*), *devoutly disposed, addicted to worship*, Ac. xvii. 23. See Gr. § 323 c.\* Syn.: see Trench, § xlviil.
- δέκα**, οἱ, αἱ, τὰ, *ten*; in Rev. ii. 10, *a ten days' tribulation*, i.e., brief.
- δεκα-δύο** (W. H. δώδεκα), *twelve*, Ac. xix. 7, xxiv. 11. (S.)\*
- δεκα-πέντε**, *fifteen*, Jn. xi. 18; Ac. xxvii. 28, Gal. i. 18.\*
- Δεκά-πολις**, εως, ἡ, *Decapolis*, a district E. of Jordan comprising ten towns. It is uncertain what they all were, but they included Gadara, Hippo, Pella, and Scythopolis, Mat. iv. 25; Mar. v. 20, vii. 31.\*
- δεκα-τέσσαρες**, ου, οἱ, αἱ, -σαρα, τὰ, *fourteen*, Mat. i. 17; 2 Cor. xii. 2; Gal. ii. 1.\*
- δεκάτη**, ης, ἡ, *a tenth part, a tithe*, Heb. vii. 2, 4, 8, 9.\*
- δέκατος**, ης, ὁ, ordinal, *tenth*, Jn. i. 39; Rev. xxi. 20; τὸ δέκατον, Rev. xi. 13, *the tenth part*.\*
- δεκατὼ**, ὦ, *to receive tithe of*, acc., Heb. vii. 6; pass., *to pay tithe*, Heb. vii. 9. (S.)\*
- δεκτός**, ἡ, ὅν (verbal adj. from δέχομαι), *accepted, acceptable*, Lu. iv. 19, 24; Ac. x. 35; 2 Cor. vi. 2; Phil. iv. 18. (S.)\*
- δελάζω** (*δελεαρ, a bait*), *to take* or *entice*, as with a bait, Ja. i. 14; 2 Pet. ii. 14, 18.\*
- δένδρον**, ου, τὸ, *a tree*, Mat. vii. 17; Lu. xiii. 19.
- δεξιό-λαβος**, ου, ὁ, "holding in the right hand"; plur., *sparemen*, Ac. xxiii. 23. (N. T.)\*
- δεξιός**, ἄ, ὅν, *the right, opp. to ἀριστερός, the left*; ἡ δεξιά, *the right hand*; τὰ δεξιά, *the right-hand side*; ἐκ δεξιῶν, *on the right* (see Gr. § 293, 1, Wl. § 19, 1 a); δεξιάς διδόναι, *to give the right hand, i.e., to receive to friendship or fellowship*.
- δεῖομαι**, 1st aor. ἐδεήθην, *to have need of* (gen.), as mid. of δέω (see δεῖ); *to make request of* (gen.); *to beseech, pray*, abs., or with εἰ, ἵνα, or ὅπως, of purpose.
- δεῖν**, οντος, τὸ (participle of δεῖ, as subst.), *the becoming or needful*; with ἐστί = δεῖ, 1 Pet. i. 6; Ac. xix. 36; plur., 1 Tim. v. 13.\*
- δέος**, ους, τὸ (W. H.), *fear, awe*, Heb. xii. 28.\*
- δερβαῖος**, ου, ὁ, *of Derbe*, Ac. xx. 4.\*
- Δέρβη**, ης, ἡ, *Derbe*, a city of Lycania, Ac. xiv. 6, 20, xvi. 1.\*
- δέρμα**, ατος, τὸ (*δέρω*), *an animal's skin*, Heb. xi. 37.\*
- δερμάτινος**, ης, ου, *made of skin, leathern*, Mat. iii. 4; Mar. i. 6.\*
- δέρω**, 1st aor. ἔδειρα, 2d fut. pass. δαρῆσομαι, *to scourge, to beat*, so as to flay off the skin; ἀέρα δέρων, 1 Cor. ix. 26, *beating air*.
- δεσμεύω**, σω, *to bind, put in chains* as a prisoner, Lu. viii. 29 (W. H.); Ac. xxii. 4; *to bind* as a bundle, Mat. xxiii. 4.\*
- δεσμεῖν**, ὦ, *to bind*, Lu. viii. 29 (Rec.)\*
- δέσμη**, ης, ἡ, *a bundle*, Mat. xiii. 30.\*
- δέσμιος**, ου, ὁ, *one bound, a prisoner*, Ac. xvi. 25, 27; Ep. iii. 1.
- δεσμός**, οὔ, ὁ (*δέω*), *a bond*, sing. only in Mar. vii. 35, ὁ δεσμός τῆς γλώσσης, and Lu. xiii. 16; plur., δεσμοί or (τὰ) δεσμά, *bonds or imprisonment*, Lu. viii. 29; Phil. i. 13.
- δεσμο-φύλαξ**, ακος, ὁ, *a jailer*, Ac. xvi. 23, 27, 36.\*
- δεσμοστήριον**, ου, τὸ, *a prison*, Mat. xi. 2; Ac. v. 21, 23, xvi. 26.\*
- δεσμώτης**, ου, ὁ, *a prisoner*, Ac. xxvii. 1, 42.
- δεσποτός**, ου, ὁ, *a lord or prince, a master*, as 1 Tim. vi. 1; applied to God, Lu. ii. 29; Ac. iv. 24; Ju. 4; to Christ, 2 Pet. ii. 1; Rev. vi. 10. Syn.: δεσποτός indicates more absolute and unlimited authority than κύριος.
- δεῦρο**, adv., (1) of place, *here, hither*; used only as an imperative, *come hither*, as Mat. xix. 21; (2) of time, *hitherto*, only Ro. i. 13.
- δεῦτε**, adv., as if plur. of δεῦρο (or contr. from δεῦρ' ἔτε), *come, come hither*, as Mat. iv. 19, xi. 28.
- δευτεραίος**, ατα, αἶον, *on the second day*, Ac. xxviii. 13. See Gr. § 319.\*
- δευτερό-πρωτος**, ου, *the second-first*, Lu. vi. 1 (W. H. omit). See Gr. § 148, Wi. § 16, 4, and note. (N. T.)\*
- δεύτερος**, α, ου, ordinal, *second* in number, as Mat. xxii. 26; in order, Mat. xxii. 39; τὸ δεύτερον or δεύτερον, adverbially, *the second time, again*, as 2 Cor. xiii. 2; so ἐκ δευτέρου, as Mar. xiv. 72; ἐν τῷ δευτέρῳ, Ac. vii. 13.
- δέχομαι**, 1st aor. ἐδεξάμην, dep., *to take, receive, accept, to receive kindly, to welcome*, persons, as Mar. vi. 11; things (a doctrine, the kingdom of heaven), as Mar. x. 15; 2 Cor. xi. 4.
- δέω**, *to want*. See δεῖ and δέομαι.
- δέω**, 1st aor., ἐδήσα; perf., ἐδέκα; pass., ἐδέσμαι; 1st aor. pass. inf., δεσθῆναι, *to bind together, bundles*, as Ac. x. 11; *to swathe* the dead bodies for burial, as Jn. xi. 44; *to bind* persons in bondage, as Mat. xxii. 13; Mar. vi. 17; 2 Tim. ii. 9; fig., Mat. xvii. 18; δεδεμένος τῷ πνεύματι, Ac. xx. 22, *bound in the spirit*, under an irresistible impulse.
- δη**, a particle indicating *certainty or reality*, and so augmenting the vivacity of a

clause or sentence; *truly, indeed, by all means, therefore*. Used with other particles, *δήποτε, δέηπον*, which see.

**δηλός**, η, ου, *manifest, evident*, Mat. xxvi. 73; neut., sc. *ἐστὶ, it is evident*, with *δτι*, 1 Cor. xv. 27; Gal. iii. 11; 1 Tim. vi. 7 (W. H., R. V. omit).\*

**δηλώω**, ὦ, *to manifest, to reveal, to bring to light, to imply or signify*, 1 Cor. i. 11, iii. 13; Col. i. 8; Heb. ix. 8, xii. 27; 1 Pet. i. 11; 2 Pet. i. 14.\*

**Δημάς**, ᾧ, δ, *Demas*, Col. iv. 14; Philem. 24; 2 Tim. iv. 10.\*

**δημ-ηγορέω**, ὦ, *to deliver a public oration*; with *πρός*, Ac. xii. 21.\*

**Δημήτριος**, ου, ὁ, *Demetrius*. Two of the name are mentioned, Ac. xix. 24, 38; 3 Jn. 12.\*

**δημ-ουργός**, οὔ, ὁ ("a public worker"), *an artisan, a builder*; Heb. xi. 10.\* *Syn.*: *δημ-ουργός* emphasizes more the idea of *power*; *τεχνίτης*, that of *wisdom*.

**δῆμος**, ου, ὁ, *the people, an organized multitude publicly convened*, Ac. xii. 22, xviii. 5, xix. 30, 33.\*

**δημόσιος**, α, ου, *belonging to the people, public*, Ac. v. 18; dat. fem., as adv., *δημοσίᾳ, publicly*, Ac. xvi. 37, xviii. 28, xx. 20.\*

**δηνάριον**, ιου, τό, properly a Latin word (see Gr. § 154*a*), *denarius*, Mat. xviii. 28; Rev. vi. 6.

**δῆ-ποτε**, adv. with *ᾧ*, *whatsoever*, giving a generalizing force, Jn. v. 4 (W. H. omit).\*

**δῆ-που**, adv., *indeed, perhaps, verily*, Heb. ii. 16.\*

**διά**, prep. (cognate with *δύο*, *two*; *δὺς*, *twice*), *through*; (1) with gen., *through, during, by-means of*; (2) with acc., *through, on account of, for the sake of*. See Gr. §§ 147*a*, 299, Wi. § 47*i*, Bu. 182, 183, 187.

**δια-βαίνω**, *to pass through, trans.*, Heb. xi. 29; or intrans., with *πρός* (person), Lu. xvi. 26; *els* (place), Ac. xvi. 9.\*

**δια-βάλλω**, *to slander, accuse*, Lu. xvi. 1.\*

**δια-ββαίω**, ὦ, in mid., *to affirm, assert strongly*, 1 Tim. i. 7; Tit. iii. 8.\*

**δια-βλέπω**, *to see through, to see clearly*, Mat. vii. 5; Lu. vi. 42; Mar. viii. 25 (W. H.).\*

**διάβολος**, ου (διαβάλλω), *prone to slander, slanderous*, 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; *ὁ διάβολος*, *the accuser, the devil*, equivalent to the Hebrew *Satan*, Mat. iv. 1, 5; 2 Tim. ii. 26.

**δια-αγγέλλω**, *to announce everywhere, publish abroad*, Lu. ix. 60; Ac. xxi. 26; Ro. ix. 17.\*

**διά-γε**, or **διά γε** (W. H.), *yet on account of*, Lu. xi. 8.\*

**δια-γίνομαι**, *to pass, elapse, of time*; in N. T. only 2d aor. part., gen. abs., *having elapsed*, Mar. xvi. 1; Ac. xxv. 13, xxvii. 9.\*

**δια-γινώσκω**, *to distinguish, know accurately*, Ac. xxiii. 15; *to examine, decide*, Ac. xxiv. 22.\*

**δια-γυροῦν**, *to publish abroad*, Lu. ii. 17 (W. H. γυροῦν).\*

**διά-γνωσις**, εως, ἡ, *judicial examination, decision*, Ac. xxv. 21.\*

**δια-γογγύζω**, *to murmur greatly*, Lu. xv. 2, xix. 7. (S.)\*

**δια-γρηγορέω**, ὦ, *to remain awake or to be fully awake*, Lu. ix. 32. (N. T.)\*

**δι-άγω**, *to lead or pass, as time, life*, 1 Tim. ii. 2 (*βίον*); Tit. iii. 3 (*βίον* omitted).\*

**δια-δέχομαι**, *to succeed to*, Ac. vii. 45.\*

**διά-δημα**, ατος, τό (*δέω*), *a diadem, crown*, Rev. xii. 3, xiii. 1, xix. 12.\* *Syn.*: *διάδημα* always indicates the fillet, the symbol of royalty; *στέφανος* is the festal garland of victory.

**δια-δίδωμι**, *to distribute, divide*, Lu. xi. 22, xviii. 22; Jn. vi. 11; Ac. iv. 35; Rev. xvii. 13 (W. H. δίδωμι).\*

**διά-δοχος**, ου, ὁ, ἡ, *a successor*, Ac. xxiv. 27.\*

**δια-ζώννυμι**, *to gird*, Jn. xiii. 4, 5, xxi. 7.\*

**δια-θήκη**, ης, ἡ (διατίθημι), (1) *a will or testament, a disposition*, as of property, Gal. iii. 15; Heb. ix. 16, 17; (2) *a compact or covenant* between God and man (see Gen. vi,

ix, xv, xvii; Exod. xxiv; Deut. v, xxviii). The two covenants mentioned, Gal. iv. 24; that of the O. T. is termed *ἡ πρώτη δ.*, Heb. ix. 15; that of the N. T., *ἡ καινὴ δ.*, Lu. xxii. 20. The O. T. itself (*ἡ παλαιὰ δ.*, 2 Cor. iii. 14) as containing the first, and the N. T. as containing the second, are each called *διαθήκη*.

**δι-αίρεσις**, εως, ἡ, *difference, distinction*, as the result of distribution, 1 Cor. xii. 4, 5, 6.\*

**δι-αίρω**, ὦ, *to divide, distribute*, Lu. xv. 12; 1 Cor. xii. 11.\*

**δια-καθαρίζω**, ὦ, *to cleanse thoroughly*, Mat. iii. 12; Lu. iii. 17 (W. H. διακαθαίρω). (N. T.)\*

**δια-κατ-ἐλέγχομαι**, *to confute entirely*, Ac. xviii. 28. (N. T.)\*

**διακονέω**, ὦ, *to serve or wait upon*, especially at table, Jn. xii. 26; Lu. iv. 39; *to supply wants, to administer or distribute alms, etc.* (lat., person; acc., thing; occasionally abs.), Mat. xxv. 44; Ro. xv. 25; specially, *to serve as a deacon*, 1 Tim. iii. 10, 13; of prophets and apostles who ministered the divine will, 1 Pet. i. 12; 2 Cor. iii. 3.

**διακονία**, ας, ἡ, *service, ministry*, in various senses, especially for Christ, 2 Cor. iii. 7; Ro. xi. 13; Ac. vi. 4; *relief*, Ac. xi. 29; *a serving*, Lu. x. 40; *the office of deacon*, Ro. xii. 7.

**διάκονος**, ου, ὁ, ἡ, *a servant*, viewed in relation to his work, specially at table, as Mat. xxiii. 11; Mar. x. 43; one in God's service, a minister, as Ro. xiii. 4, xv. 8; *one who serves in the church, deacon or deaconess*, Phil. i. 1; 1 Tim. iii. 8, 12; Ro. xvi. 1.

**διακόσιοι**, αι, α, *card. num., two hundred*, Mar. vi. 37; Jn. vi. 7.

**δι-ακούω**, *to hear thoroughly*, Ac. xxiii. 35.\*

**δια-κρίνω**, *to discern, to distinguish, make a distinction*, as Ac. xv. 9; 1 Cor. xi. 29. Mid. (aor. pass.), (1) *to divide, to*



*hesitate*, as Mat. xxi. 21; Ja. i. 6; (2) *to dispute with*, Ac. xi. 2; Ju. 9.

**δια-κρισις**, *ews*, ἡ, *the act of distinction, discrimination*, Ro. xiv. 1; 1 Cor. xii. 10; Heb. v. 14.\*

**δια-κωλύω**, *to hinder*, Mat. iii. 14.\*

**δια-λαλέω**, ὦ, *to converse together*, Lu. vi. 11; *to talk of*, Lu. i. 65.\*

**δια-λέγω**, in mid., *to reason, to discuss, to dispute*, as Mar. ix. 34; Ac. xx. 7; Ju. 9.

**δια-λείπω**, *to leave off, to cease*, Lu. vii. 45.\*

**δια-λεκτός**, οὐ, ἡ, *speech, dialect, language*, Ac. i. 19, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14.\*

**δια-λλάσσω**, *to change*, as the disposition; pass., *to be reconciled to*, Mat. v. 24.\*

**δια-λογίζομαι**, *to reason, to deliberate, to debate*, as Mar. ii. 6, 8, viii. 16, ix. 33.

**διαλογισμός**, οὐ, ὁ, *reflection, thought*, as Lu. ii. 35; *reasoning, opinion*, as Ro. i. 21; *hesitation, doubt*, Lu. xxiv. 38; *dispute, debate*, as Phil. ii. 14; 1 Tim. ii. 8.

**δια-λύω**, *to disperse, to break up*, Ac. v. 36.\*

**δια-μαρτυρομαι**, dep. mid., *to testify, solemnly charge*, as Ac. ii. 40; 1 Tim. v. 21; *to testify to, solemnly affirm*, Ac. viii. 25; Heb. ii. 6.

**δια-μάχομαι**, dep. mid., *to contend or dispute fiercely*, Ac. xxiii. 9.\*

**δια-μένω**, *to remain, continue*, Lu. i. 22, xxii. 28; Gal. ii. 5; Heb. i. 11; 2 Pet. iii. 4.\*

**δια-μερίζω**, (1) *to divide or separate into parts*, as Mat. xxvii. 35, etc.; *to distribute*, as Lu. xxii. 17; (2) pass. with ἐνί, *to be divided against, be at discord with*; acc., Lu. xi. 17; dat., xii. 52.

**δια-μερισμός**, οὐ, ὁ, *dissension*, Lu. xii. 51.\*

**δια-νέμω**, *to disseminate, to spread abroad*, Ac. iv. 17.\*

**δια-νέω**, *to make signs*, prob. by nodding, Lu. i. 22.\*

**δια-νόημα**, ατος, τό, *a thought*, Lu. xi. 17.\*

**δια-νοια**, ας, ἡ, *the mind, the intellect, or thinking faculty*,

as Mar. xii. 30; *the understandings*, 1 Jn. v. 20; *the feelings, disposition, affections*, as Col. i. 21; plur., *the thoughts*, as willful, depraved, Ep. ii. 3 (in Ep. i. 18, A. V., *the eyes of your understanding* (διανοίας), W. H. and R. V. read καρδίας, *the eyes of your heart*).

**δι-αν-οίγω**, *to open fully, i.e., the ears*, Mar. vii. 34; *the eyes*, Lu. xxiv. 31; *the heart*, Ac. xvi. 14; *the Scriptures*, Lu. xxiv. 32.

**δι-ανυκτερεύω**, *to pass the whole night*, Lu. vi. 12.\*

**δι-ανύω**, *to perform to the end, complete*, Ac. xxi. 7.\*

**δι-α-παντός**, adv., *always, continually* (W. H. always read διὰ παντός).

**δι-α-παρα-τριβή**, ἡς, ἡ, *contention, incessant wrangling*, 1 Tim. vi. 5 (W. H., Rec. has παραδιτριβή). (N. T.)\*

**δι-α-περάω**, ὦ, ἄσω, *to cross over*, as Mat. ix. 1.

**δι-α-πλέω**, εὔσω, *to sail across*, Ac. xxvii. 5.\*

**δι-α-πονέω**, ὦ, mid., aor. pass., *to grieve one's self, to be vexed*, Ac. iv. 2, xvi. 18.\*

**δι-α-πορεύομαι**, pass., *to go or pass through*, as Lu. xiii. 22.

**δι-α-πορέω**, ὦ, *to be in great doubt or perplexity*, Lu. ix. 7, xxiv. 4 (W. H. ἀπορέω); Ac. ii. 12, v. 24, x. 17.\*

**δι-α-πραγματεύομαι**, *to gain by business or trading*, Lu. xix. 15.\*

**δι-α-πρίω** (πρίω, *to saw*), in pass., *to be sawn through*; fig., *to be greatly moved with anger*, Ac. v. 37, vii. 54.\*

**δι-ε-πράβω**, ἄσω, *to plunder*, Mat. xii. 29; Mar. iii. 27.\*

**δι-α-ρρήγνυμι** and **διαρρήσσω**, ξω, *to tear, as garments*, in grief or indignation, Mat. xxvi. 65; Mar. xiv. 63; Ac. xiv. 14; *to break asunder*, as a net, Lu. v. 6; as bonds, Lu. viii. 29.\*

**δι-α-σαφένω**, ὦ, *to make clear, to declare*, Mat. xiii. 36 (W. H.), Lu. xiii. 31.

**δι-α-σεύω**, *to treat with violence*, so as to extort anything, Lu. iii. 14.\*

**δι-α-σκορπίζω**, *to scatter, to winnow*, as Mat. xxv. 24; *to dis-*

*perse* in conquest, as Lu. i. 51; *to waste or squander*, Lu. xv. 13, xvi. 1.

**δι-α-σπάω**, 1st aor. pass. **διασπάσθην**, *to break asunder*, Mar. v. 4; *to tear in pieces*, Ac. xxiii. 10.\*

**δι-α-σπείρω**, 2d aor. pass. **διασπάρην**, *to scatter abroad, disperse*, Ac. viii. 1, 4, xl. 19.\*

**δι-α-σπορά**, ἄς, ἡ, *dispersion, state of being dispersed*; used of the Jews as scattered among the Gentiles, Jn. vii. 35; Ja. i. 1; 1 Pet. i. 1. (Ap.)\*

**δι-α-στελλω**, in mid., *to give a command or injunction*, Mar. viii. 15; Ac. xv. 24; foll. by ἔνα, Mat. xvi. 20 (W. H. mrg.); Mar. v. 43, vii. 36, ix. 9; pass. part., τὸ διαστέλλόμενον, Heb. xii. 20, *the command*.\*

**διὰ-στημα**, ατος, τό, *an interval of time*, Ac. v. 7.\*

**δι-α-στολή**, ἡς, ἡ, *distinction, difference*, Ro. iii. 22, x. 12; 1 Cor. xiv. 7.\*

**δι-α-στρέφω**, *to seduce, turn away*, Lu. xxiii. 2; Ac. xiii. 8; *to pervert, oppose*, Ac. xiii. 10; perf. part. pass., **διαστραμμένος**, *perverse, corrupt*, Mat. xvii. 17; Lu. ix. 41; Ac. xx. 30; Phil. ii. 15.\*

**διασάβω**, σω, *to save, to convey safe through*, Ac. xxiii. 24, xxvii. 43; 1 Pet. iii. 20; pass., *to reach a place in safety*, Ac. xxvii. 44, xxviii. 1, 4; *to heal perfectly*, Mat. xiv. 36; Lu. vii. 3.\*

**δι-α-ταγή**, ἡς, ἡ, *a disposition, arrangement, ordinance*, Ac. vii. 53; Ro. xiii. 2.\*

**διὰ-ταγμα**, ατος, τό, *a mandate, a decree*, Heb. xi. 23.\*

**δι-α-ταράσσω**, *to trouble greatly, to agitate*, Lu. i. 29.\*

**δι-α-τάσσω**, *to give orders to* (dat.), *arrange, prescribe*, Mat. xi. 1; Lu. viii. 55; 1 Cor. xvi. 1; mid., *to appoint, to ordain*, as 1 Cor. vii. 17 (also with dat. person; acc., thing).

**δι-α-τελέω**, ὦ, *to continue*, Ac. xxvii. 33.\*

**δι-α-τηρέω**, ὦ, *to guard or keep with care*, Lu. ii. 51; with εἰσρόν, etc., *to guard one's self from, to abstain* (ἐκ or ἀπό), Ac. xv. 29.\*

δια]

GREEK-ENGLISH NEW TESTAMENT LEXICON.

[δικ

δια-τέλ or διὰ τέλ (W. II.), *wherefore?*

δια-τίθωμι, only mid. in N. T., to *dispose*, as (1) to *assign*, Lu. xxii. 29; (2) with cog. acc., διαθήκη, *make a covenant* with (dat. or πρός, acc.), Ac. iii. 25; Heb. viii. 10, x. 16; *make a will*, Heb. ix. 16, 17. See διαθήκη.\*

δια-τρέβω, to *spend* or *pass* (χρόνον or ἡμέρας), as Ac. xiv. 3, 28; abs., to *slay*, as Jn. iii. 23.

δια-τροφή, ἡ, *food, nourishment*, 1 Tim. vi. 8.\*

δια-αυγάζω, to *shine through*, to *dawn*, 2 Pet. i. 19.\*

δια-φανής, ἐς, *transparent*, Rev. xxi. 21 (W. H. διαυγής in same signif.).\*

δια-φέρω, (1) to *carry through*, Mar. xi. 16; (2) to *spread abroad*, Ac. xiii. 49; (3) to *carry hither and thither*, Ac. xxvii. 27; (4) to *differ from* (gen.), 1 Cor. xv. 41; Gal. iv. 1; hence, (5) to *excel, surpass*, as Mat. vi. 26; (6) *impress*, διαφέρει, with οὐδέν, it *makes no difference* to (dat.), *matters nothing* to, Gal. ii. 6.

δια-φεύγω, to *escape by flight*, Ac. xxvii. 42.\*

δια-φημίζω, to *report, publish abroad*, Mat. ix. 31, xxviii. 15; Mar. i. 45.\*

δια-φθείρω, to *corrupt*, 1 Tim. vi. 5; Rev. xi. 18; to *destroy utterly*, Lu. xii. 33; Rev. viii. 9, xi. 18; pass., to *decay, to perish*, 2 Cor. iv. 16; opp. to ἀνακαίνω, to *renew*.\*

δια-φθορά, ἡ, *decay, corruption, i.e., of the grave*, Ac. ii. 27, 31, xiii. 34-37 (from S.).\*

διά-φορος, ον, (1) *diverse, of different kinds*, Ro. xii. 6; Heb. ix. 10; (2) *compar., more excellent than*, Heb. i. 4, viii. 6.\*

δια-φυλάσσω, to *guard carefully, protect, defend*, Lu. iv. 10 (from S.).\*

δια-χειρίζω, mid. N. T., to *lay hands on, put to death*, Ac. v. 30, xxvi. 21.\*

δια-χλενάζω, see χλενάζω.

δια-χωρίζω, pass. N. T., "to be separated," to *depart from* (ἀπό), Lu. ix. 33.\*

διδασκτικός, ὁ, *apt in teach-*

ing, 1 Tim. iii. 2; 2 Tim. ii. 24.\*

διδασκός, ὁ, *taught, instructed*, Jn. vi. 45; 1 Cor. ii. 13.\*

διδασκαλία, *as, ἡ, instruction, teachings*, as Ro. xii. 7; *the doctrine taught, precept, instruction*, as Mat. xv. 9, etc.

διδάσκαλος, οὗ, ὁ, *a teacher, especially of the Jewish law, master, doctor*, as Lu. ii. 46; often in voc. as a title of address to Christ, *Master, Teacher*.

διδάσκω, διδάξω, to *teach, to be a teacher*, abs., Ro. xii. 7; to *teach*, with acc. of person, generally also acc. of thing; also with inf. or ὅτι, Mat. v. 2; Ac. iv. 2.

διδάχη, ἡ, *the act of teaching*, Ac. ii. 42; 2 Tim. iv. 2; *that which is taught, doctrine*, Mar. i. 27; Ac. xvii. 19; Rev. ii. 24; with obj. gen., perhaps in Heb. vi. 2, see Gr. § 260δ, note, Wi. § 30, 1 a.

δί-δραχμον, οὗ, τό (prop. adj., sc. νόμισμα, coin), *a double drachma, or silver half-shekel* (in S. often the shekel), Mat. xvii. 24. (S).\*

Δίδυμος, ὁ, *double, or twin*; a surname of Thomas the apostle, Jn. xi. 16, xx. 24, xxi. 2.\*

δίδωμι, to *give* (acc. and dat.); hence, in various connections, to *yield, deliver, supply, commit*, etc. When used in a general sense, the dat. of person may be omitted, as Mat. xiii. 8. The thing given may be expressed by ἐκ or ἀπό, with gen. in a partitive sense instead of acc.; so Mat. xxv. 8; Lu. xx. 10. The purpose of a gift may be expressed by inf., as Mat. xiv. 16; Jn. iv. 7; Lu. i. 73.

δι-εγείρω, to *wake up thoroughly*, as Lu. viii. 24; to *excite*, Jn. vi. 18; fig., to *stir up, arouse*, 2 Pet. i. 13.

δι-ενθυμέομαι, οὔμαι (W. H.), to *reflect*, Ac. x. 19. (N. T).\*

δι-έξ-οδος, οὗ, ἡ, *a meeting-place of roads, a public spot* in a city, Mat. xxii. 9.\*

δι-ερμηνεύτης, οὗ, ὁ, *an interpreter*, 1 Cor. xiv. 28. (N. T).\*

δι-ερμηνεύω, to *interpret*, Lu. xxiv. 27; 1 Cor. xii. 30, xiv. 5, 13, 27; to *translate*, Ac. ix. 36.\*

δι-έρχομαι, to *pass through*, acc. or διά (gen.), *destination expressed by eis or εως*; to *pass over* or *travel*, abs., Ac. viii. 4; to *spread*, as a report, Lu. v. 15.

δι-ερωτάω, ὦ, to *find by inquiry*, Ac. x. 17.\*

δι-ετής, ἐς (δύς), *of two years*, Mat. ii. 16.\*

διετία, *as, ἡ, the space of two years*, Ac. xxiv. 27, xxviii. 30.\*

δι-ηγέομαι, οὔμαι, to *relate in full, describe*, Mar. v. 16; Ac. viii. 33, ix. 27.

διήγησις, εως, ἡ, *a narrative*, L. L. i. 1.\*

δι-ηκεῖς, ἐς, *continuous*; εἰς τὸ διηκεῖς, *continually*, Heb. vii. 3, x. 1, 12, 14.\*

δι-βδολασσος, ον (δύς), *lying between two seas*, Ac. xxviii. 41.\*

δι-ϊκνεύωμαι, οὔμαι, to *pass through, pierce*, Heb. iv. 12.\*

δι-ίστημι, to *put apart, proceed*, Ac. xxviii. 28; 2 aor., intrans., Lu. xxii. 59, *one hour having interceded*; xxiv. 51, *he parted from them*.\*

δι-ίσχυρίζομαι, to *affirm confidently*, Lu. xxii. 59; Ac. xii. 15.\*

δικαιο-κρισία, *as, ἡ, just judgment*, Ro. ii. 5. (S).\*

δικαίος, α, ον, *just, right, up right, righteous, impartial*; applied to things, to persons, to Christ, to God, Mat. i. 19; Heb. xi. 4; Ac. x. 22.

δικαιοσύνη, ἡ, *righteousness, justice, rectitude*, Mat. iii. 15; Jn. xvi. 8, 10; Ro. v. 17, 21.

δικαιώω, ὦ, to *show to be righteous*, 1 Tim. iii. 16; Ro. ii. 4; usually in N. T. in the declarative sense, to *hold guiltless, to justify, to pronounce or treat as righteous*, as Mat. xii. 37; 1 Cor. iv. 4.

δικαίωμα, ατος, τό, *a righteous statute, an ordinance*, Lu. i. 6; Ro. i. 32, ii. 26; Heb. ix. 1, 10; especially a *judicial decree, of acquittal* (opp. to κατακρίμα, condemnation), Ro. v. 16; *of condemnation*,

- Rev. xv. 4; *a righteous act*, Ro. v. 18; Rev. xix. 8.\*
- δικαίως**, adv., *justly*, 1 Pet. ii. 23; Lu. xxiii. 41; *properly*, 1 Cor. xv. 34; *uprightly*, 1 Th. ii. 10; Tit. ii. 12.\*
- δικαίωσις**, εως, ἡ, *acquittal, justification*, Ro. iv. 25, v. 18.\*
- δικαστής**, οὗ, ὁ, *a judge*, Lu. xii. 14 (W. H. κριτής); Ac. vii. 27, 35.\*
- δικη**, ης, ἡ, *a judicial sentence*, Ac. xxv. 15 (W. H. καταδικη); *τιμω* or *ὕπερχω δικήν*, *to suffer punishment*, 2 Th. i. 9; *Justice*, the name of a heathen deity, Ac. xxviii. 4.\*
- δικτυον**, ου, τό, *a fishing-net*, Jn. xxi. 6, 8, 11. *Syn.*: see ἀμφιβληστρον.
- δι-λόγος**, ον (δls), *double-tongued, deceitful*, 1 Tim. iii. 8. (N.T.)\*
- διό**, conj. (διά and ὅ), *on which account, wherefore*.
- δι-οδεύω**, *to journey through*, Ac. xvii. 1; *to go about*, Lu. viii. 1.\*
- Διονύσιος**, ου, δῖ, *Dionysius*, Ac. xviii. 34.\*
- διό-περ**, conj., *for which very reason*, 1 Cor. viii. 13, x. 14, xiv. 13 (W. H. διό).\*
- Διο-πετής**, ἐς, *fallen from Zeus, i.e., from heaven*, Ac. xix. 35.\*
- δι-ορθῶμαι**, see κατέρθωμαι.
- δι-ορθωσις**, εως, ἡ, *reformation*, Heb. ix. 10.\*
- δι-ορύσσω**, ξω, *to dig through*, Mat. vi. 19, 20, xxiv. 43; Lu. xii. 39.\*
- Διός-κουριος**, ων, οἱ (children of Zeus), *Custor and Pollux*, Ac. xxviii. 11.\*
- δι-ότι**, conj. (= διὰ τοῦτο, ὅτι), *on this account, because, for*.
- Διο-τρεφής**, οὗς, ὁ, *Diotrephes*, 3 Jn. 9.\*
- διπλός**, οὗς, ἡ, οὖν, *double, twofold*, 1 Tim. v. 17; Rev. xviii. 6; comp., *διπλότερος* with gen., *twofold more than*, Mat. xxiii. 15.\*
- διπλῶω**, ὦ, *to double*, Rev. xviii. 6.\*
- δls**, adv., *twice*, Lu. xviii. 12. (Δls), obsolete nom. for *Zeus*, gen. Δίος, acc. Δία, *Zeus or Jupiter*, see *Zebs*.
- διταλάω**, σω (dis), *to waver, to doubt*, Mat. xiv. 31, xxviii. 17.\*
- δι-στομος**, ον (dis), *two-edged*, Heb. iv. 12; Rev. i. 16, ii. 12.\*
- δισ-χίλιοι**, αι, α, num., *two thousand*, Mar. v. 13.
- δι-υλάω**, *to strain off, filter through*, Mat. xxii. 24.\*
- διχαίω**, σω, *to set at variance, divide*, Mat. x. 35.\*
- διχο-στασία**, ας, ἡ, *division, dissension*, Ro. xvi. 17; 1 Cor. iii. 3 (not W. H.); Gal. v. 20.\*
- διχο-τομέω**, ὦ, ἥσω, *to cut in two*, perhaps meaning *to scourge severely*, Mat. xxiv. 51; Lu. xii. 46.\*
- διψάω**, ὦ, ἥσω, *to thirst for, to desire earnestly*, acc., Mat. v. 6; or abs., *to thirst*, Jn. iv. 15; 1 Cor. iv. 11.
- δίψος**, ους, τό, *thirst*, 2 Cor. xi. 27.\*
- δι-ψυχος**, ον (dis), *double-minded*, Ja. i. 8, iv. 8.\*
- διωγμός**, οὗ, ὁ, *persecution*, Mat. xlii. 21; Ro. viii. 35.
- διώκτης**, ου, ὁ, *a persecutor*, 1 Tim. i. 13. (N.T.)\*
- διώκω**, ξω, *to pursue*, in various senses according to context; *to follow, follow after, press forward, to persecute*.
- δῶμα**, ατος, τό (δοκέω), *a decree, edict, ordinance*, Lu. ii. 1; Ac. xvi. 4, xvii. 7; Ep. ii. 15; Col. ii. 14.\*
- δογματίζω**, σω, *to impose an ordinance; mid., to submit to ordinances*, Col. ii. 20.\*
- δοκέω**, ὦ, δόξω, (1) *to think*, acc. and inf., Lu. viii. 18; 2 Cor. xi. 16; (2) *to seem, appear*, Lu. x. 36; Ac. xvii. 18; (3) *δοκεῖ*, impers., *it seems*, Mat. xvii. 25; *it seems good to or pleases*, dat., Lu. i. 3; Ac. xv. 22. *Syn.*: φαίνομαι means *to appear on the outside*; *δοκέω*, *to appear to an individual to be true*.
- δοκιμάζω**, σω, *to try, scrutinize, prove*, as 2 Cor. viii. 22; Lu. xii. 56; *to judge fit, approve*, as 1 Cor. xvi. 3. *Syn.*: δοκιμάζω means *to test anything with the expectation of finding it good*; *πειράζω*, either with no expectation, or of finding it bad.
- δοκιμασία**, ας, ἡ, *the act of proving*, Heb. iii. 9 (W. H.)\*
- δοκιμή**, ἥς, ἡ, *a trial*, 2 Cor. viii. 2; *a proof*, 2 Cor. xiii. 3; *tried, approved character*, Ro. v. 4; 2 Cor. ix. 13. (N. T.)
- δοκίμιον**, ου, τό, *a test, trial*, 1 Pet. i. 7; Ja. i. 3.\*
- δόκιμος**, ον (δέχομαι), *approved, acceptable*, as Ro. xiv. 18, xvi. 10.
- δοκός**, οὗ, ἡ, *a beam*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.\*
- δολίος**, ια, ιον, *deceitful*, 2 Cor. xi. 13.\*
- δολιῶω**, ὦ, *to deceive*, impf., 3d pers. plur., ἐδολιούσαν, an Alexandrian form from *S.*, Ro. iii. 13. (S.)\*
- δολός**, ου, βι, *fraud, deceit, craft*, Mat. xxvi. 4; 2 Cor. xi. 16.
- δολῶω**, ὦ, *to adulterate, corrupt*, 2 Cor. iv. 2.\*
- δόμα**, ατος, τό (δίδωμι), *a gift*, Mat. vii. 11; Lu. xi. 13; Ep. iv. 8; Phil. iv. 17.\*
- δόξα**, ης, ἡ, *from δοκέω*, in two main significations: (1) *favorable recognition or estimation, honor, renown*, as Jn. v. 41, 44; 2 Cor. vi. 8; Lu. xvii. 18; and very frequently (2) *the appearance, the manifestation of that which calls forth praise*; so especially in the freq. phrase ἡ δόξα τοῦ θεοῦ, *glory, splendor*. Concrete plur. δόξαι, in 2 Pet. ii. 10; Ju. 8, *dignities, angelic powers*.
- δοξάζω**, σω, *to ascribe glory to, to honor, glorify*, Ro. xi. 13; 1 Cor. vi. 20.
- Δορκάς**, ἀδος, ἡ, *Dorcus*, Ac. ix. 36, 39.\*
- δόσις**, εως, ἡ, *a giving*, Phil. iv. 15; *a gift*, Ja. i. 17.\*
- δότις**, ου, ὁ, *a giver*, 2 Cor. ix. 7. (S.)\*
- δουλ-αγωγέω**, ῶ, *to bring into subjection*, 1 Cor. ix. 27.\*
- δουλαία**, ας, ἡ, *slavery, bondage*, Ro. viii. 15, 21; Heb. ii. 15.
- δουλεύω**, σω, (1) *to be a slave, absolutely*, Ep. vi. 7; Ro. ix. 12; (2) *to be subject to, obey*, dat., Ro. vii. 6; Gal. iv. 8.
- δούλος**, η, ον, adj. only Ro. vi. 19; as subst. ἡ δούλη, *a female slave*, Lu. i. 38, 48; ὁ δούλος, *a slave, bondman*, the lowest word for this idea (opp. to ἐλεύθερος); *a servant* (opp. to κύριος, δεσπότης), so in the freq. phrases δούλος τοῦ θεοῦ, δούλος Χριστοῦ.
- δουλόω**, ὦ, ὥσω, *to reduce to*

*bondage* (acc. and dat.), Ac. vii. 6; 1 Cor. ix. 19; pass., to be held subject to, be in bondage, 1 Cor. vii. 15.

**δοχή**, ἡς, ἡ (δέχομαι), a receiving of guests, a banquet, Lu. v. 29, xiv. 13.\*

**δράκων**, οὗτος, ὁ, a dragon or huge serpent; symb. for Satan, Rev.

**δράω**, obs., to run, see *τρέχω*.

**δράσσομαι**, dep., to grasp, take; acc., 1 Cor. iii. 19.\*

**δραχμή**, ἡς, ἡ, a drachma, an Attic silver coin nearly equal to the Roman denarius, or worth about sixteen cents of our money, Lu. xv. 8, 9.\*

**δρέπανον**, ου, τό, a sickle or pruning-hook, Mar. iv. 29; Rev. xiv. 14-19.\*

**δρόμος**, ου, ὁ, a running; fig., course, career, Ac. xiii. 25, xx. 24; 2 Tim. iv. 7.\*

**Δρουσίλλα**, ἡς, ἡ, Drusilla, Ac. xxiv. 24.\*

**δύναμαι**, dep. (see Gr. § 109b, 1), to be able, abs., or with inf. (sometimes omitted) for; to have a capacity for; to be strong, as 1 Cor. iii. 2; to have power to do, whether through ability, disposition, permission, or opportunity.

**δύναμις**, εως, ἡ, (1) power, might, absolutely or as an attribute, Lu. i. 17; Ac. iii. 12; (2) power over, expressed by εἰς or ἐπὶ (acc.), ability to do; (3) exercise of power, mighty work, miracle, as Mat. xi. 20; (4) forces, as of an army, spoken of the heavenly hosts, as Mat. xxiv. 29; (5) force, as of a word, i.e., significance, 1 Cor. xiv. 11. *Syn.*: *τέρας* indicates a miracle as a wonderful portent or prodigy; *σημεῖον*, as a sign, authenticating the divine mission of the doer; *δύναμις*, as an exhibition of divine power.

**δυναμόω**, ᾧ, to strengthen, confirm, Col. i. 11; Heb. xi. 34 (W. H.). (S.)\*

**δυναστής**, ου, ὁ, (1) a potentate, prince, Lu. i. 52; 1 Tim. vi. 15; (2) one in authority, Ac. viii. 27.\*

**δυνατεῖν**, ᾧ, to be powerful, have power, 2 Cor. xiii. 3; (inf.),

Ro. xiv. 4 (W. H.); 2 Cor. ix. 8 (W. H.). (N. T.)\*

**δυνατός**, ἡ, ὁν, able, having power, mighty, Lu. xiv. 31; 1 Cor. i. 26; ὁ δυνατός, the Almighty, Lu. i. 49; δυνατὸν, possible, Ro. xii. 18; Gal. iv. 15.

**δύνω** or **δύω**, 2d aor. ἔδυν, to sink; to set, as the sun, Mar. i. 32; Lu. iv. 40.\*

**δύο**, indecl. num., except dat. δύοι, two.

**δυσ-**, an inseparable prefix, implying adverse, difficult, or grievous.

**δυσ-βάστακτος**, ου, hard to be borne, Mat. xxiii. 4 (not W. H.); Lu. i. 46. (S.)\*

**δυσ-εντέρια**, as, ἡ (W. H. *ιον*, τόδ), dysentery, Ac. xxviii. 8.\*

**δυσ-ερμήνευτος**, ου, hard to explain, Heb. v. 11.\*

**δύσ-κολος**, ου (lit., "difficult about food"), difficult, Mar. x. 24.\*

**δυσκόλως**, adv., with difficulty, hardly, Mat. xix. 23; Mar. x. 23; Lu. xviii. 24.\*

**δυσμῆ**, ἡς, ἡ (only plur., *δυσμαί*), the setting of the sun, the west, Rev. xxi. 13; Mat. viii. 11.

**δυσ-νόητος**, ου, hard or difficult to be understood, 2 Pet. iii. 16.\*

**δυσ-φημῶ**, ᾧ, to speak evil, defame, 1 Cor. iv. 13 (W. H.).\*

**δυσ-φημία**, as, ἡ, evil report, defamation, 2 Cor. vi. 8.\*

**δώδεκα**, indecl. num., twelve; ὁ δώδεκα, the twelve, i.e., the Apostles.

**δωδέκατος**, η, ου, ord. num., twelfth, Rev. xxi. 20.\*

**δωδیکا-φυλον**, ου, τό, the twelve tribes, Israel, Ac. xxvi. 7.\*

**δῶμα**, ατος, τό, a house, a household, Mat. xxiv. 17; Ac. x. 9.

**δωρεῖν**, ἀς, ἡ, a gift, Jn. iv. 10; Ro. v. 15; Ep. iv. 7.

**δωρεάν**, accus. of preced., as an adv., freely, as 2 Cor. xi. 7; without cause, groundlessly, Jn. xv. 25; Gal. ii. 21.

**δωρόμαι**, οὔμαι, to present, bestow, Mar. xv. 45; pass., 2 Pet. i. 3, 4.\*

**δώρημα**, ατος, τό, a gift, bounty, Ro. v. 16; Ja. i. 17.\*

**δῶρον**, ου, τό, a gift, present, Ep. ii. 8; Rev. xi. 10.

## E

**Ε, ε**, ἐψίλον, epsilon, e, the fifth letter. As a numeral, ε' = 5; ε = 5000.

**εα**, interj., expressing surprise or indignation, ha! ah! Mar. i. 24 (W. H. omit); Lu. iv. 34.\*

**εάν** or **αν**, conj. (for εἰ *αν*), if, usually construed with subjunctive verb. See Gr. § 383. Wi. § 41 b, 2, Bu. 221 sq. W. H. have the indic. fut. in Lu. xix. 40; Ac. viii. 31; pres. in 1 Th. iii. 8; 1 Jn. v. 15 (Rec. also). Sometimes equivalent to a particle of time, when, Jn. xii. 32; after the relative, with an indefinite force, ὅς εἰν, whosoever, as Mat. v. 19, viii. 19; 1 Cor. xvi. 6; εἰν δὲ καὶ, and if also; εἰν μὴ, except, unless, Mat. v. 20; but that, Mar. iv. 22; εἰν τέφρ, if indeed, Heb. vi. 3.

**ἐαυτοῦ**, ἡς, οὔ, pron., reflex., 3d pers., of one's self; used also in 1st and 2d persons. See Gr. § 335. Wi. § 22, 5, 38, 6, Bu. 111 sq. Genitive often for possess. pron. λέγειν or εἰπεῖν ἐν εαυτῷ, to say within one's self; γίνεσθαι or ἐρχεσθαι ἐν εαυτῷ, to come to one's self; πρὸς εαυτόν, to one's home, Jn. xx. 10, or privately, as Lu. xviii. 11; ἐν εαυτοῖς, among yourselves, i.e., one with another; καθ' εαυτόν, apart; παρ' εαυτόν, at home.

**εἶω**, ᾧ, εἶσω; impf., εἶων; 1st aor., εἶσα, (1) to permit, inf., or acc. and inf., Mat. xxiv. 33; Lu. iv. 41; (2) to leave, Ac. xxvii. 40.

**ἐβδμηκοντα**, indecl. num., seventy; οἱ ἐβδμηκοντα, the seventy disciples, Lu. x. 1, 17.

**ἐβδμηκοντάκις**, num. adv., seventy times, Mat. xviii. 22. (S.)\*

**εβδμος**, η, ου, ord. num., seventh, Jn. iv. 52; Heb. iv. 4.

**Εβερ**, ὁ, Eber or Heber, Lu. iii. 35.\*

**Εβραϊκός**, ἡ, ὁν (from Heb.), Hebrew, Lu. xxiii. 38 (W. H. omit). (N. T.)\*

**Εβραῖος** (W. H. 'Ε'), αἰα, αἰὼν (from Heb.), also subst., ὁ, ἡ, a Hebrew; designating (1) any



Jew, 2 Cor. xi. 22; Phil. iii. 5; (2) a Jew of Palestine, in distinction from ⲉⲗⲗⲏⲛⲓⲱⲥⲁⲗ, or Jews born out of Palestine, and using the Greek language, Ac. vi. 1; (3) any Jewish Christian, Heb. (heading). (S.)\* *Syn.*: ⲉⲃⲣⲁⲓⲱⲥ denotes a Jew who spoke Aramaic or Hebrew, in distinction from ⲉⲗⲗⲏⲛⲓⲱⲥⲁⲥ, a Greek-speaking Jew; ⲉⲃⲣⲁⲓⲱⲥ, a Jew in distinction from other nations; ⲉⲃⲣⲁⲓⲱⲥ, one of the chosen people.

ⲉⲃⲣⲁⲓⲱⲥ (W. H. 'E'), (from Heb.), ἰδός, ἡ, *Hebrew, i.e., the Aramaic language, vernacular in the time of Christ and the Apostles*, Ac. xxi. 40, xxii. 2, xxvi. 14. See Gr. § 150, Wi. § 3a. (Ap.)\*

ⲉⲃⲣⲁⲓⲱⲥⲓ (W. H. 'E'), (from Heb.), adv., *in the Hebrew language, i.e., in Aramaic*, Jn. v. 2; Rev. ix. 11. (Ap.)\*

ⲉⲃⲣⲁⲓⲱⲥ, fut. att., ⲉⲃⲣⲁⲓⲱⲥ; pf., ἡⲃⲣⲁⲓⲱⲥ, *to approach, to draw near, to be near, abs., or with dat. or eis, or ἐπὶ (acc.)*, Lu. xviii. 40; Ac. ix. 3; Mar. xi. 1.

ⲉⲃⲣⲁⲓⲱⲥ (W. H. 'E'), *to inscribe, engrave*, 2 Cor. iii. 2; Lu. x. 20 (W. H.).\*

ⲉⲃⲣⲁⲓⲱⲥ, ov, Ⲕ, ἡ, *a surety*, Heb. vii. 22.\*

ⲉⲃⲣⲁⲓⲱⲥ, adv., *near*; used of both place and time, with gen. or dat.

ⲉⲃⲣⲁⲓⲱⲥ, comp. of preceding, *nearer*, Ro. xiii. 11.\*

ⲉⲃⲣⲁⲓⲱⲥ, ⲉⲃⲣⲁⲓⲱⲥ, pass. perf., ⲉⲃⲣⲁⲓⲱⲥ, *to arouse, to awaken*, Ac. xii. 7; *to raise up*, as a Savior, Ac. xiii. 23 (Rec.); *to erect*, as a building, Jn. ii. 19, 20; mid., *to rise up*, as from sleep, or from a recumbent posture, as at table, Jn. xi. 29, xiii. 4; applied to raising the dead, Jn. v. 21; used also of *rising up against*, as an adversary, or in judgment, Mat. xxiv. 7.

ⲉⲃⲣⲁⲓⲱⲥ, ew, ἡ, *a rousing up*; of the resurrection, Mat. xxvii. 53.\*

ⲉⲃⲣⲁⲓⲱⲥ. In words beginning thus, W. H. generally write ⲉⲃⲣⲁⲓⲱⲥ.

ⲉⲃⲣⲁⲓⲱⲥ, ov, Ⲕ, ἡ (ⲉⲃⲣⲁⲓⲱⲥ), *a spy*, Lu. xx. 20.\*

ⲉⲃⲣⲁⲓⲱⲥ, lw, τὰ, *a dedication*,

Jn. x. 22; of the feast commemorating the dedicating or purifying of the temple, after its pollution by Antiochus Epiphanes, 25 Chisleu, answering to mid-December. (S.)\*

ⲉⲃⲣⲁⲓⲱⲥ, to dedicate, Heb. ix. 18, x. 20. (S.)\*

ⲉⲃⲣⲁⲓⲱⲥ, ὦ, and ⲉⲃⲣⲁⲓⲱⲥ, *to grow weary, to faint* (W. H. in many passages for Rec. ⲉⲃⲣⲁⲓⲱⲥ).

ⲉⲃⲣⲁⲓⲱⲥ, ὦ, ⲉⲃⲣⲁⲓⲱⲥ, impf., ⲉⲃⲣⲁⲓⲱⲥ, *to bring a charge against, accuse, pers. dat., or κατὰ (gen.), crime in gen.*, Ac. xix. 38, 40; Ro. viii. 33.

ⲉⲃⲣⲁⲓⲱⲥ, ψω, (1) *to desert, to abandon*, Mat. xxvii. 46; 2 Tim. iv. 10, 16; (2) *to leave remaining*, Ro. ix. 29.

ⲉⲃⲣⲁⲓⲱⲥ, ὦ, *to dwell among* (ἐν), 2 Pet. ii. 8.\*

ⲉⲃⲣⲁⲓⲱⲥ, *to boast in*, 2 Th. i. 4 (W. H.).\*

ⲉⲃⲣⲁⲓⲱⲥ, *to insert, as a bud or graft, to graft in*; fig., Ro. xi. 17, 19, 23, 24.\*

ⲉⲃⲣⲁⲓⲱⲥ, αὐτο, τὸ, *a charge or accusation*, Ac. xxiii. 29, xxv. 16.\*

ⲉⲃⲣⲁⲓⲱⲥ, οὐμα, *to gird on, as an outer garment, the badge of slavery*, 1 Pet. v. 5. (N. T.)\*

ⲉⲃⲣⲁⲓⲱⲥ, ἡ, ἡ (W. H. 'E'), *a hindrance*, 1 Cor. ix. 12.\*

ⲉⲃⲣⲁⲓⲱⲥ, ψω, *to impede, to hinder* (acc., or inf. with τοῦ), Ro. xv. 22; 1 Th. ii. 18.

ⲉⲃⲣⲁⲓⲱⲥ, αὐ, ἡ, *self-control, continence*, Ac. xxiv. 25; Gal. v. 23; 2 Pet. i. 6.\*

ⲉⲃⲣⲁⲓⲱⲥ, dep., *to be self-controlled, continent, especially in sensual pleasures*, 1 Cor. vii. 9, ix. 25.\*

ⲉⲃⲣⲁⲓⲱⲥ, ἐς, *self-controlled, continent*, Tit. i. 8.\*

ⲉⲃⲣⲁⲓⲱⲥ, *to adjudge or reckon, to a particular rank* (acc. and dat.), 2 Cor. x. 12.\*

ⲉⲃⲣⲁⲓⲱⲥ, *to hide in, to mix with*, Mat. xiii. 33; Lu. xiii. 21 (W. H. κρύπτω).\*

ⲉⲃⲣⲁⲓⲱⲥ, ov, *pregnant*, Lu. ii. 5.\*

ⲉⲃⲣⲁⲓⲱⲥ, *to rub in, anoint*, Rev. iii. 18.\*

ⲉⲃⲣⲁⲓⲱⲥ, pers. pron., /; plur., ἡμεῖς, *we*. See Gr. § 53.

ⲉⲃⲣⲁⲓⲱⲥ, fut. (attic), ὦ, *to throw to the ground, to raze*, Lu. xix. 44.\*

ⲉⲃⲣⲁⲓⲱⲥ, ov, τὸ, *the base, the ground*, Ac. xxii. 7.\*

ⲉⲃⲣⲁⲓⲱⲥ, αὐ, αὐτο, *steadfast, firm*, 1 Cor. vii. 37, xv. 58; Col. i. 23.\*

ⲉⲃⲣⲁⲓⲱⲥ, αὐτο, τὸ, *a stay, support*, 1 Tim. iii. 15. (N. T.)\*

ⲉⲃⲣⲁⲓⲱⲥ, ov, Ⲕ, *Ezekiah*, Mat. i. 9, 10.\*

ⲉⲃⲣⲁⲓⲱⲥ, αὐ, ἡ, *voluntary, arbitrary worship*, Col. ii. 23. (N. T.)\*

ⲉⲃⲣⲁⲓⲱⲥ, see ⲉⲃⲣⲁⲓⲱⲥ.

ⲉⲃⲣⲁⲓⲱⲥ, *to accustom*; pass., perf. part., neut., τὸ εἰθισμένον, *the custom*, Lu. ii. 27.\*

ⲉⲃⲣⲁⲓⲱⲥ, ov, Ⲕ, *a prefect, ethnarch*, 2 Cor. xi. 32.\*

ⲉⲃⲣⲁⲓⲱⲥ, ἡ, ov, of *Gentile race, heathen*, as subst. Ⲕ ἔθνικὸς, *the pagan, the Gentile*, Mat. v. 47 (W. H.), vi. 7, xviii. 17; 3 Jn. 7 (W. H.).\*

ⲉⲃⲣⲁⲓⲱⲥ, adv., *like the Gentiles*, Gal. ii. 14. (N. T.)\*

ⲉⲃⲣⲁⲓⲱⲥ, ov, τὸ, *a race, a nation*, Lu. xxii. 25; Ac. x. 35; τὰ ἔθνη, *the nations, the heathen world, the Gentiles*, Mat. iv. 15; Ro. iii. 29; by Paul, even *Gentile Christians*, Ro. xi. 13; Gal. ii. 12.

ⲉⲃⲣⲁⲓⲱⲥ, ov, τὸ, *a usage, custom*, Lu. i. 9; Ac. xxv. 16.

ⲉⲃⲣⲁⲓⲱⲥ, obs., pf. εἰσθα in pres. signif., *to be accustomed*, Mat. xxvii. 15; Mar. x. 1; τὸ εἰσθαῖς αὐτῷ, *his custom*, Lu. iv. 16; Ac. xvii. 2.\*

ⲉⲃ, a conditional conjunction (see Gr. § 383), *if, since, though*. After verbs indicating emotion, ⲉⲃ is equivalent to ⲟⲩ, Mar. xv. 44. As an interrogative particle, ⲉⲃ occurs in both indirect and direct questions, Mar. xv. 45; Ac. i. 6. In oaths and solemn assertions, it may be rendered by *that ... not. el* μὴ and *el μὴτῇ, unless, except; el δὲ μὴ, but if not, otherwise*, Jn. xiv. 2; *el περ, if so be; el πως, if possibly; εἴτε ... εἴτε, whether ... or.*

ⲉⲃⲣⲁⲓⲱⲥ, see ⲉⲃⲣⲁⲓⲱⲥ.

ⲉⲃⲣⲁⲓⲱⲥ, ov, τὸ, *outward appearance, form*, Lu. iii. 22, ix. 29; Jn. v. 37; 2 Cor. v. 7; *species, kind*, 1 Th. v. 22.\*

ειδωλεῖον, ου, τό, *an idol-temple*, 1 Cor. viii. 10. (Ap.)\*

ειδωλό-θυτος, or, *sacrificed to idols*; used of meats, as Ac. xv. 29. (Ap.)

ειδωλο-λατρεία, as, ἡ, *idolatry*, 1 Cor. x. 14; Gal. v. 20; Col. iii. 5; 1 Pet. iv. 3. (N. T.)\*

ειδωλο-λάτρης, ου, ὁ, *an idolater*, 1 Cor. x. 7; Rev. xxi. 8. (N. T.)

ειδωλον, ου, τό, *an idol, a false god worshipped in an image*, Ac. vii. 41; Ro. ii. 22.

εικέλ or εικῶ (W. H.), *adv., with-out purpose*, as Ro. xiii. 4; *in vain*, 1 Cor. xv. 2 (W. H. and R. V. omit in Mat. v. 22).

είκοσι, indecl. num., *twenty*.

εἰκω, to give way, to yield, Gal. ii. 5.\*

εἰκω, obs., whence 2d perf. εἰκωκα, to be like; with dat., Ja. i. 6, 23.\*

εἰκάν, βνος, ἡ, *an image, likeness*, Mar. xii. 16; 1 Cor. xi. 7. *Syn.*: see Trench, § xv.

εἰλικρίνεια, as, ἡ, *clearness, sincerity*, 1 Cor. v. 8; 2 Cor. i. 12, ii. 17.\*

εἰλικρινής, ἐς (derivation doubtful), *sincere, pure*, Phil. i. 10; 2 Pet. iii. 1.\*

εἰλίσσω (W. H. ἐλίσσω), to roll together, as a scroll, Rev. vi. 14.\*

εἰμι (see Gr. § 110, Wi. § 14, 2, Bu. 49, 50), a verb of existence, (1) used as a predicate, to be, to exist, to happen, to come to pass; with an infin. following, ἔστι, it is convenient, proper, etc., as Heb. ix. 5; (2) as the copula of subject and predicate, simply to be, or in the sense of to be like, to represent, Jn. vi. 35; Mat. xxvi. 26; 1 Cor. x. 4. With participles, it is used to form the periphrastic tenses, as Lu. i. 22, iv. 16; Mat. xvi. 19, etc. With gen., as predicate, it marks quality, possession, participation, etc.; with dat., property, possession, destination, etc. The verb, when copula, is often omitted. Participle, ὢν, being; τὸ ὄν, that which is; οἱ ὄντες, τὰ ὄντα, persons or things that are.

εἰμι, to go, in some copies for

εἶμι, in Jn. vii. 34, 36 (not W. H.).\*

εἵνεκα, εν, see ἔνεκα, εν.

εἵπερ, εἵπως, see under εἰ.

εἶπον (see Gr. § 103, 7, Wi.

§ 15, Bu. 57), (W. H. εἶπα), from obs. ἔπω, or εἵπω, to say; in reply, to answer; in narration, to tell; in authoritative directions, to bid or command, as Lu. vii. 7.

εἰρηνεύω, to have peace, to be at peace, Mar. ix. 50; Ro. xii. 18; 2 Cor. xiii. 11; 1 Th. v. 13.\*

εἰρήνη, ης, ἡ, *peace*, the opposite of strife; *peace of mind*, arising from reconciliation with God. In N. T. (like the corresponding Heb. word in O. T.), εἰρήνη generally denotes a perfect well-being. Often employed in salutations, as in Hebrew.

εἰρηνικός, ἡ, ὁν, *peaceable*, Ja. iii. 17; *peaceful*, Heb. xii. 11.\*

εἰρηνο-ποιέω, ὦ, to make peace, reconcile, Col. i. 20. (S.)\*

εἰρηνο-ποιός, ὁν, *pacific, loving peace*, Mat. v. 9.\*

εἰς, prep. governing acc., into, to (the interior). See Gr. §§ 124, 298. In composition, it implies motion into or towards.

εἰς, μί, ἐν, a card. num., one; used distributively, as Mat. xx. 21; by way of emphasis, as Mar. ii. 7; and indefinitely, as Mat. viii. 19; Mar. xii. 42. As an ordinal, the first, Mat. xxviii. 1; Rev. ix. 12.

εἰς-άγω, 2d aor. εἰσήγαγον, to lead in, bring in, Lu. xxii. 54; Ac. viii. 45.

εἰς-ακούω, to listen to, to hear prayer, Mat. vi. 7; Lu. i. 13; Ac. x. 31; Heb. v. 7; to hear so as to obey (gen.), 1 Cor. xiv. 21.\*

εἰς-δέχομαι, ἐξομαι, to receive with favor (acc.), 2 Cor. vi. 17, from S.\*

εἰς-εἰμι, impf. εἰσῆειν, inf. εἰσέναι (εἶμι), to go in, to enter (chiefly εἰς), Ac. iii. 3, xxi. 18, 26; Heb. ix. 6.\*

εἰς-έρχομαι, 2d aor. εἰσῆλθον, to come in, to enter (chiefly with εἰς), Ac. xxiii. 16, 33; εἰσερχομαι καὶ ἐξέρχομαι, to come and go in and out,

spoken of daily life and intercourse, Ac. i. 21; fig., of entrance into any state or condition, Mat. xix. 17; Heb. iii. 11, 18.

εἰς-καλέω, ὦ, only mid. in N. T., to call or invite in, Ac. x. 23.\*

εἰς-οδός, ου, ἡ, *an entrance, the act of entering*, Heb. x. 19; 2 Pet. i. 11.

εἰς-πηδάω, ὦ, to spring in, Ac. xiv. 14 (W. H. ἐκπ-), xvi. 29.\*

εἰς-πορεύομαι, dep., to go in, to enter; spoken of persons, as Mar. i. 21; of things, as Mat. xv. 17; εἰσπορεύομαι καὶ ἐκπορεύομαι, to go in and out in daily duties, Ac. ix. 28.

εἰς-τρέχω, 2d aor. εἰσέδραμον, to run in, Ac. xii. 14.\*

εἰς-φέρω (see Gr. § 103, 6, Wi. § 15, Bu. 68), to lead into (with εἰς), e.g., temptation, as Lu. xi. 4; to bring in, Ac. xvii. 20; 1 Tim. vi. 7.

εἶτα, adv., then, afterwards.

εἵτε, conj., see εἰ.

ἐκ, or, before a vowel, ἐξ, a prep. gov. gen., from, out of (the interior), used of place, time, and source. See Gr. § 293, Wi. § 47b, Bu. 326 sq. In composition, ἐκ implies egress, removal, origin, publicity, unfolding, or is of intensive force.

ἐκαστός, η, or, each, every one (with partitive gen.); ἐκς ἑκαστος, every one.

ἐκάστοτε, adv., at every time, always, 2 Pet. i. 15.\*

ἐκατόν, card. num., a hundred, Mat. xiii. 8, xviii. 12.

ἐκατοντα-έτης, es, a hundred years old, Ro. iv. 9.\*

ἐκατονταπλασιών, ου, acc. ονα, a hundredfold, Mat. xix. 29 (not W. H.); Mar. x. 30; Lu. viii. 8.\*

ἐκατοντάρχης, ου, ὁ, *captain over a hundred men, a centurion*, Ac. x. 1, 22, xxiv. 23.

ἐκατόνταρχος, ου, ὁ = preceding, Mat. viii. 5, 8, 13. In many passages a variant for preceding.

ἐκ-βαίνω, 2d aor. ἐξέβην, to go out, Heb. xi. 15 (W. H.).\*

ἐκ-βάλλω, βαλῶ, to cast out, Jn. vi. 37; to drive out, Mat. xxi. 12; to expel, Gal. iv. 30; to send away, dismiss, reject

Mar. i. 43; Lu. vi. 22; to *extrach, draw out*, Lu. vi. 42; Mat. xii. 35.

ἐκ-βάσις, εως, ἡ, a way of escape, 1 Cor. x. 13; end, issue, Heb. xiii. 7.\*

ἐκ-βάλῃ, ἡς, ἡ, a throwing out, Ac. xxviii. 18.\*

ἐκ-γαμίζω (W. H. γαμίζω), to give in marriage, Mat. xxiv. 38 (Rec.); 1 Cor. vii. 38 (Rec.). (N. T.)

ἐκ-γαμίσκω = preceding, Lu. xx. 34, 35 (Rec.). (N. T.)\*

ἐκ-γονος, ον, sprung from; neut. plur., descendants, 1 Tim. v. 4.\*

ἐκ-δαπανᾶω, ᾧ, to spend entirely; pass. reflex., to expend one's energies for (ὑπέρ), 2 Cor. xii. 15.\*

ἐκ-δέχομαι, ῶ expect (ἔως), to wait for (acc. or ἔως), Ja. v. 7; Heb. x. 13.

ἐκ-δηλος, ον, conspicuous, manifest, 2 Tim. iii. 9.\*

ἐκ-δημέω, ᾧ, to go abroad, to be absent, 2 Cor. v. 6, 8, 9.\*

ἐκ-δίδωμι, N. T. mid., to let out for one's advantage, Mat. xxi. 33, 41; Mar. xii. 1; Lu. xx. 9.\*

ἐκ-δι-ηγόμαι, οὔμαι, dep. mid., to narrate at length, to declare, Ac. xiii. 41, xv. 3.\*

ἐκ-δικέω, ᾧ, to do justice to, defend, avenge a person (acc. and ἀπό), Lu. xviii. 3, 5; Ro. xii. 19; to demand requital for, avenge a deed (acc.), 2 Cor. x. 6; Rev. vi. 10, xix. 2.\*

ἐκ-δίκησις, εως, ἡ, an avenging, vindication, punishment, Ac. vii. 24; Ro. xii. 19; 1 Pet. ii. 14.

ἐκ-δικος, ον, ὁ, ἡ, an avenger, one who adjudges a culprit (dat.) to punishment for (πέρ) a crime, Ro. xiii. 4; 1 Th. iv. 6.\*

ἐκ-διώκω, ὧς, to persecute, to expel by persecuting, Lu. xi. 49 (not W. H.); 1 Th. ii. 15.\*

ἐκ-δοτός, ον, delivered up, Ac. ii. 23.\*

ἐκ-δοχή, ἡς, ἡ, a waiting for, expectation, Heb. x. 27.\*

ἐκ-δύω, to undress, to strip off (two accs.), Mat. xxvii. 31; 2 Cor. v. 4.

ἐκεῖ, adv., there, thither.

ἐκεῖθεν, adv., from that place, thence.

ἐκεῖνος, ἡ, ο, pron., demonst., that, that one there; used antithetically, Mar. xvi. 20; and by way of emphasis, Mat. xxii. 23. See Gr. §§ 338, 340, Wi. §§ 18, 4, 23, 1, Bu. 104, 120.

ἐκείσε, adv., thither, Ac. xxi. 3; in const. præg., Ac. xxii. 5.\*

ἐκ-ζητέω, ᾧ, to seek out with diligence, Heb. xii. 17; 1 Pet. i. 10; to seek after God, Ac. xv. 17; Ro. iii. 11; Heb. xi. 6; to require, judicially, Lu. xi. 50, 51. (S.)\*

ἐκ-ζητήσις, εως, ἡ, a subject of inquiry, 1 Tim. i. 4 (W. H.).\*

ἐκ-θαμβέω, ᾧ, N. T. pass., to be amazed, greatly astonished, Mar. ix. 15, xiv. 33, xvi. 5, 6.\*

ἐκ-θαμβος, ον, greatly astonished, amazed, Ac. iii. 11.\*

ἐκ-θαυμάζω, to wonder greatly, Mar. xii. 17 (W. H.).\*

ἐκ-θετός, ον, cast out, exposed to perish, Ac. vii. 19.\*

ἐκ-καθαίρω, 1st aor. ἐξεκάθαρα, to cleanse thoroughly, 1 Cor. v. 7; 2 Tim. ii. 4.\*

ἐκ-καίω, N. T. pass., to burn vehemently, as with lust, Ro. i. 27.\*

ἐκ-κακέω, ᾧ, to faint, to despond through fear (Rec., for which W. H. have ἐγκ- and ἐνκ-).

ἐκ-κεντέω, ᾧ, to pierce through, to transfix, Jn. xix. 37; Rev. i. 7.\*

ἐκ-κλάω, to break off, Ro. xi. 17, 19, 20 (W. H.).\*

ἐκ-κλείω, σω, to shut out, Gal. iv. 17; to exclude, Ro. iii. 27.\*

ἐκκλησία, ας, ἡ (ἐκκαλέω), an assembly, Ac. xix. 32, 39, 41; usually legally, sometimes tumultuously gathered. Espec. in N. T., an assembly of Christian believers, a church in one place, Ac. xi. 26; often plural, as Ac. xv. 41; the whole body of believers on earth, 1 Cor. xii. 28; Ep. i. 22; or in heaven, Heb. xii. 23. Syn.: see Trench, § 1.

ἐκ-κλίνω, to turn away from (ἀπό), Ro. iii. 12, xvi. 17; 1 Pet. iii. 11.\*

ἐκ-κολυμβᾶω, ᾧ, to swim out, Ac. xxvii. 42.\*

ἐκ-κομίζω, to carry out for burial, Lu. vii. 12.\*

ἐκ-κόπτω, κόψω, to cut off, Mat. iii. 10, v. 30; 2 Cor. xi. 12 (in 1 Pet. iii. 7, W. H. read ἐνκόπτω, to hinder).

ἐκ-κρέμαμαι (mid. of ἐκκρεμάνυμι), to hang upon, of earnest attention, Lu. xix. 48.\*

ἐκ-καλέω, ᾧ, to speak out, to disclose, Ac. xxiii. 22.\*

ἐκ-λάμπω, to shine forth, Mat. xiii. 43.\*

ἐκ-λανθάνω, in mid., to forget entirely, Heb. xii. 5.\*

ἐκ-λέγω, mid. in N. T., 1st aor. ἐξελεξάμην, to choose out for one's self, to elect, Lu. x. 42; Ac. vi. 5, xiii. 17; 1 Cor. i. 27, 28.

ἐκ-λείπω, 2d aor. ἐξέλιπον, to fail, to cease, to die, Lu. xvi. 9, xxii. 32, xxiii. 45 (W. H.); Heb. i. 12.\*

ἐκλεκτός, ἡ, ὁν, (1) chosen, elect, Lu. xviii. 7, xxiii. 35; 1 Tim. v. 21; Ro. viii. 33; Rev. xvii. 14; (2) choice, select, 2 Jn. i. 13; 1 Pet. ii. 4.

ἐκλογή, ἡς, ἡ, a choice, selection, Ro. ix. 11; 1 Th. i. 4; Ac. ix. 15 (a vessel of choice, i.e., of a chosen vessel); concr. the chosen ones, Ro. xi. 7

ἐκ-λύνω, in pass., to become weary in body, or despondent in mind, Mar. viii. 3; Gal. vi. 9; Heb. xii. 5.

ἐκ-μάσσω, ξω, to wipe, to wipe off, Lu. vii. 38, 44; Jn. xi. 2, xii. 3, xiii. 5.\*

ἐκ-μνησκίζω, to deride, scoff at (acc.), Lu. xvi. 14, xxiii. 35. (S.)\*

ἐκ-νέω (lit., swim out), or ἐκνεύω (lit., turn by a side motion), to withdraw, Jn. v. 13.\*

ἐκ-νήφω, to return to sobriety of mind, 1 Cor. xv. 34.\*

ἐκούσιος, ον (ἐκών), voluntary, spontaneous, Philom. 14.\*

ἐκονσιώς, adv., voluntarily, of one's own accord, Heb. x. 26; 1 Pet. v. 2.\*

ἐκ-παλαι, adv., from of old, 2 Pet. ii. 3, iii. 5.\*

ἐκ-πειράζω, σω, to put to the test, to make trial of, to tempt, Mat. iv. 7; Lu. iv. 12, x. 25; 1 Cor. x. 9. (S.)\*

ἐκ-πέμψω, *to send forth*, Ac. xiii. 4, xvii. 10.\*  
 ἐκ-περισσῶς, *adv., exceedingly*, Mar. xiv. 31 (W. H.). (N. T.)\*  
 ἐκ-πετάννυμι, 1st aor. ἐξέπετασα, *to stretch forth*, Ro. x. 21.\*  
 ἐκ-πηδάω, ὦ, 1st aor. ἐξέπηδησα (W. H.), *to spring forth*, Ac. xiv. 14.\*  
 ἐκ-πίπτω, *to fall from* (ἐκ), Ac. xii. 7; *abs., to fall*, Ja. i. 11; of a ship driven from its course, Ac. xxvii. 17; of love, *to fail*, 1 Cor. xiii. 8; of moral lapse, Gal. v. 4.  
 ἐκ-πλέω, εἶσω, *to sail away*, Ac. xv. 39, xviii. 18, xx. 6.\*  
 ἐκ-πληρώω, ὦ, *to fill entirely, fulfill*, Ac. xiii. 32.\*  
 ἐκ-πλήρωσις, εως, ἡ, *fulfillment*, Ac. xxi. 26.\*  
 ἐκ-πλήσσω, 2d aor. pass. ἐξέπλησθην, *to strike with astonishment*, Mat. xiii. 54; Ac. xiii. 12.  
 ἐκ-πνέω, εἶσω, *to breathe out, to expire*, Mar. xv. 37, 39; Lu. xxiii. 46.\*  
 ἐκ-πορεύομαι, dep., *to go out* (ἀπό, ἐκ, παρά, and εἰς, ἐπί, πρός); *to proceed from, as from the heart; or as a river from its source, etc.*  
 ἐκ-πορεύω, *to be given up to fornication*, Ju. 7. (S.)\*  
 ἐκ-πτύω, *to reject, to loathe*, Gal. iv. 14.\*  
 ἐκ-ριζώω, ὦ, *to root out, root up*, Mat. xiii. 29, xv. 13; Lu. xvii. 6; Ju. 12.\*  
 ἐκ-στασις, εως, ἡ, *trance*, Ac. x. 10; *amazement*, Mar. v. 42.  
 ἐκ-στρέφω, perf. pass. ἐξέστραμμαι, *to change for the worse, to corrupt*, Tit. iii. 11.\*  
 ἐκ-ταράσσω, ξω, *to agitate greatly*, Ac. xvi. 20.\*  
 ἐκ-τείνω, νῶ, 1st aor. ἐξέτεινα, *to stretch out the hand, as Lu. v. 13; to cast out, as anchors*, Ac. xxvii. 30.  
 ἐκ-τελέω, ὦ, εἶσω, *to complete*, Lu. xiv. 29, 30.\*  
 ἐκτενεία, ας, ἡ, *intentness*, Ac. xxvi. 7.\*  
 ἐκ-τενής, ἐς, *intense, fervent, intent*, 1 Pet. iv. 8; Ac. xii. 5 (W. H. -ῶς); ἐκτενετέροιο, comp. as adv., *more earnestly*, Lu. xxii. 44 (W. H. omit).\*  
 ἐκτενῶς, adv., *intently, earnest-*

*ly*, 1 Pet. i. 22; Ac. xii. 5 (W. H.).\*  
 ἐκ-τίθημι (see Gr. § 107, Wi. § 14, 1 b, Bu. 45 sq.), (1) *to put out, expose* an infant, Ac. vii. 21; (2) *to expound*, Ac. xi. 4, xviii. 26, xxviii. 23.\*  
 ἐκ-τινάσσω, ξω, *to shake off*, Mat. x. 14; Mar. vi. 11; Ac. xiii. 51; *to shake out*, Ac. xviii. 6.\*  
 ἕκτος, η, ον, *ord. num., sixth*.  
 ἔκτος, adv., generally as prep., with gen., *without, besides, except*, 1 Cor. vi. 18; Ac. xxvi. 22; ἐκτός εἰ μή, *except*, 1 Cor. xiv. 5; τὸ ἐκτός, *the outside*, Mat. xxiii. 26.  
 ἐκ-τρέπω, pass. in mid. sense, *to turn from, to forsake*, 1 Tim. i. 6, v. 15, vi. 20; 2 Tim. iv. 4; Heb. xii. 13.\*  
 ἐκ-τρέφω, *to nourish*, Ep. v. 29; *to bring up*, Ep. vi. 4.\*  
 ἐκ-τρομα, ατος, τό, *an abortive birth, an abortion*, 1 Cor. xv. 8.\*  
 ἐκ-φέρω, ἐξόσω, *to bring forth, carry out; espec. to hurl*, Ac. v. 6, 9; *to produce, of the earth*, Heb. vi. 8.  
 ἐκ-φεύγω, *to flee out* (abs., or with ἐκ), Ac. xvi. 27, xix. 16; *to escape*, 1 Th. v. 3; Ro. ii. 3.  
 ἐκ-φοβέω, ὦ, *to terrify greatly*, 2 Cor. x. 9.\*  
 ἐκ-φοβός, ον, *greatly terrified*, Mar. ix. 6; Heb. xii. 21.\*  
 ἐκ-φύω, 2d aor. pass. ἐξεφύην, *to put forth* as a tree its leaves, Mat. xxiv. 32; Mar. xiii. 28.\*  
 ἐκ-χέω, also ἐκχύνω; fut. ἐκχεῶ, 1st aor. ἐξέχεα (see Gr. § 96 c, Wi. § 13, 3 a, Bu. 68), *to pour out*, as Rev. xvi. 1-17; money, Jn. ii. 15; *to shed blood*, Lu. xi. 50; fig., *to shed a-broad, love*, Ro. v. 5; pass., *to be wholly given up to*, Ju. 11.  
 ἐκ-χωρέω, ὦ, *to depart from*, Lu. xii. 21.\*  
 ἐκ-ψύχω, *to expire*, Ac. v. 5, 10, xii. 23.\*  
 ἐκών, οὔσα, ον, *voluntary, willing; used adverbially*, Ro. viii. 20; 1 Cor. ix. 17.\*  
 ελαία, ας, ἡ, *an olive tree*, Ro. xi. 17, 24; *its fruit, the olive*, Ja. iii. 12; τὸ ὄρος τῶν ελαιῶν, *the Mount of Olives*, Mar. xi. 1.

ἐλαιον, ον, τό, *olive oil*, Mat. xxv. 3; Rev. vi. 6.  
 ελαιών, ὄρος, ὁ, *an olive orchard, i.e., the Mount of Olives*, Ac. i. 12. (S.)\*  
 Ἐλαμίτης, ον, ὁ, *an Elamite, i.e., inhabitant of the province of Elymais*, Ac. ii. 9.\*  
 ελάσσαν or -ττων, ον, compar. of ελαχίς for μικρός, *less*; in excellence, Jn. ii. 10; in age, Ro. ix. 12; in rank, Heb. vii. 7; ἐλαττον, ας, adv., *less*, 1 Tim. v. 9.\*  
 ἐλαττονέω, ὦ, *to have less, to lack*, 2 Cor. viii. 15.\*  
 ἐλαττώω, ὦ, *to make less or inferior*, Heb. ii. 7, 9; pass., *to decrease*, Jn. iii. 30.\*  
 ελαύνω, perf. part. ἐληλακός, *to drive*, Lu. viii. 29; Ja. iii. 4; 2 Pet. ii. 17; *to drive a ship, to row*, Mar. vi. 48; Jn. vi. 19.\*  
 ελαφρία, ας, ἡ, *levity, incon-sistency*, 2 Cor. i. 17.\*  
 ελαφρός, ὁ, ον, *light, as a burden*, Mat. xi. 30; 2 Cor. iv. 17.\*  
 ελάχιστος, η, ον (superl. of ελαχίς for μικρός), *smallest, least, in size, amount, or importance*, Ja. iii. 4; Lu. xvi. 10; 1 Cor. vi. 2.  
 ελαχιστότερος, α, ον, *a double comparison, less than the least*, Ep. iii. 8. (N. T.)\*  
 ελάω, see ἐλαύνω.  
 Ἐλεάζαρ, ὁ, Eleazar, Mat. i. 15.\*  
 ελέω (W. H., Rec. ἐλέω), Ro. ix. 16; Ju. 22, 23.\*  
 ἐλεγμός, οὔ, ὁ, *reproof*, 2 Tim. iii. 16 (W. H.). (S.)\*  
 ἐλεγξις, εως, ἡ, *refutation, rebuke*, 2 Pet. ii. 16. (S.)\*  
 ἐλεγχος, ον, ὁ, *evident demonstration, proof*, Heb. xi. 1; 2 Tim. iii. 16 (not W. H.).\*  
 ἐλέγχω, ξω, *to convict, refute, reprove*, 1 Cor. xiv. 24; Jn. iii. 20; 1 Tim. v. 20.  
 ἐλεινός, ἡ, ον, *pitiable, miserable*, 1 Cor. xv. 19; Rev. iii. 17.\*  
 ἐλέω, ὦ, *to have mercy on, succor* (acc.), Mat. ix. 27; Lu. xvi. 24; pass., *to obtain mercy*, Mat. v. 7.  
 ἐλεημοσύνη, ης, ἡ, *mercy, pity*; in N. T., *alms*, sometimes plur., Mat. vi. 4; Lu. xi. 41; Ac. ix. 36.



ελε]

ελεῖμων, *ov*, full of pity, merciful, Mat. v. 7; Heb. ii. 17.\*ελεος, *ous*, τό (and *ov*, ὁ, see Gr. § 32a, Wi. § 9, note 2, Bu. 22), mercy, pity, especially on account of misery, Tit. iii. 5; Mat. ix. 13.ελευθερία, *as*, ἡ, liberty, freedom, from the Mosaic yoke, as 1 Cor. x. 29; Gal. ii. 4; from evil, as Ja. ii. 12; Ro. viii. 21; license, 2 Pet. ii. 19.ελευθερος, *a, ov*, free, as opposed to the condition of a slave; delivered from obligation (often with *ἐκ*, ἀπό); at liberty to (*inf.*); once with *dat.* of reference, Ro. vi. 20.ελευθερώω, *ω*, to set free (generally with *acc.* and ἀπό); with *modal dative*, Gal. v. 1.ἐλευσις, *ews*, ἡ (ἐρχομαι), a coming, an advent, Ac. vii. 52.\*ελεφάντινος, *η, ov*, made of ivory, Rev. xviii. 12.\*

Ἐλιακίμ, ὁ (Heb.), Eliakim, Mat. i. 13; Lu. iii. 30.\*

Ελιγμα, *αρος*, τό, a roll, Jn. xix. 39 (W. H. for Rec. *μύγμα*).\*

Ἐλιεζερ, ὁ (Heb.), Eliezer, Lu. iii. 29.\*

Ἐλιούδ, ὁ (Heb.), Elind, Mat. i. 14, 15.\*

Ἐλισάβετ, ἡ (Heb. *Elisheba*), Elisabeth, Lu. i. 5, etc.Ἐλισσαῖος, *ov*, ὁ, Elisha, Lu. iv. 27.\*ἐλίσσω, *ξω*, as *εἰλίσσω*, to roll up, Heb. i. 12; Rev. vi. 14 (W. H.).\*ἐλκος, *ους*, τό, a wound, an ulcer, a sore, Lu. xvi. 21; Rev. xvi. 2, 11.\*ἐκός, *ω*, to make a sore; pass., to be full of sores, Lu. xvi. 20.\*ἐκώω, *σω*, to drag, Ac. xvi. 19; to drag, a net, Jn. xxi. 6, 11; a sword, Jn. xviii. 10; to draw over, to persuade, Jn. vi. 44, xii. 32.\* Syn.: σὺρω always means to drag by force; ἐκώω only sometimes involves force, often not.ἐλκο (old form of foregoing), *impf.* ἐλκον, Ja. ii. 6; Ac. xxi. 30.\*

Ἑλλάς, ἄδος, ἡ, Hellas, Greece, = Ἀχαΐα, Ac. xx. 2.\*

Ἑλλην, *πος*, ὁ, a Greek, as distinguished (1) from *βάρβαρος*, barbarian, Ro. i. 14, and (2)

from Ἰουδαῖος, Jew, as Jn. vii. 35. Used for Greek proselytes to Judaism, Jn. xii. 20; Ac. xvii. 4.

Ἑλληνικός, *ῆ, ὄν*, Grecian, Lu. xxiii. 38 (W. H. omit); Rev. ix. 11.\*

Ἑλληνίς, ἰδος, ἡ, a Greek or Gentile woman, Mar. vii. 26; Ac. xvii. 12.\*

Ἑλληνιστής, *οῦ*, ὁ (ἐλληνίζω, to Hellenize, or adopt Greek manners and language), a Hellenist, Grecian Jew (R. V.); a Jew by parentage and religion, but born in a Gentile country and speaking Greek, Ac. vi. 1, ix. 29, xi. 20.\*Ἑλληνιστῇ, *adv.*, in the Greek language, Jn. xix. 20; Ac. xxi. 37.\*

ἐλ-λογέω (ἐν; W. H. -άω), to charge to, to put to one's account, Ro. v. 13; Philem. 18. (N. T.)\*

Ἑλμοδάμ (W. H. -μα), ὁ, Elmolam, Lu. iii. 28.\*

ἐλπίζω, *att. fut.* ἐλπιῶ, 1st aor. ἤλπισα, to expect (*acc.* or *inf.*, or *δτι*); to hope for (*acc.*); to trust in (*εἰπλ*, *dat.*; ἐν, once *dat.* only); to direct hope towards (*els*, ἐπλ, *acc.*).

ἐλπις, ἰδος, ἡ, expectation, hope; especially of the Christian hope. Met., (1) the author, as 1 Tim. i. 1; (2) the object of hope, as Tit. ii. 13 (in Ro. viii. 20 W. H. read ἐφ' ἐλ-πίδι).

Ἑλμάς, *a, ὁ* (from Aram.), Elymas, Ac. xiii. 8.\*ἐλωι (prob. Aram. = Heb. *הלל*), my God! Mar. xv. 34; Mat. xxvii. 46 (W. H.); see *הלל*. (N. T.)\*ἐμαυτοῦ, *ῆς, οὔ*, of myself, a reflexive pron., found only in the *gen.*, *dat.*, and *acc.* cases; ἀπ' ἐμαυτοῦ, from myself, Jn. v. 30.ἐμ-βαίνω, 2d aor. ἐνέβην, part. ἐμβάς, *ω go upon, into (els)*, always of entering a ship except Jn. v. 4 (W. H. omit).

ἐμ-βάλλω, to cast into, Lu. xii. 5.\*

ἐμ-βάπτω, to dip into, Mat. xxvi. 23; Mar. xiv. 20; Jn. xiii. 26 (W. H. βάπτω)\*

ἐμ-βατεύω, to enter, to intrude, to pry into, Col. ii. 18.\*

ἐμ-βιβάζω, to cause to enter, to put on board, Ac. xxvii. 6.\*

ἐμ-βλέπω, to direct the eyes to anything, to look fixedly, to consider, to know by inspection (*acc.*, *dat.*, or *els*), Mar. viii. 25; Mat. xix. 26; Ac. xxii. 11.ἐμ-βρομέωμαι, ὦμαι, *dep.*, to snort, to be very angry, Mar. xiv. 5; Jn. xi. 33, 38; to charge sternly (*dat.*), Mat. ix. 30; Mar. i. 43.\*ἐμέω, *ω*, 1st aor. *inf.* ἐμέσαι, to vomit forth, Rev. iii. 16.\*ἐμ-μαίνομαι, to rage against (*dat.*), Ac. xxvi. 11.\*Ἐμμανουήλ, ὁ (Heb. *God with us*), Immanuel, a name of Christ, Mat. i. 23. (S.)\*

Ἐμμοσός, ἡ, Emmaus, a village a short distance from Jerusalem, Lu. xxiv. 13.\*

ἐμ-μένω, to remain or persevere in (*dat.* or *ἐν*), Ac. xxviii. 30 (W. H.); Gal. iii. 10.

Ἐμμορ, ὁ, Emmor, or Hamor, Ac. vii. 16.\*

ἐμός, *ῆ, ὄν*, mine, denoting possession, power over, authorship, right, etc. See Gr. § 336, Wi. § 22, 7, Bu. 115 sq.ἐμπαίγμονή, *ῆς, ἡ*, mockery, 2 Pet. iii. 3 (W. H.). (N. T.)\*ἐμπαίγος, *οῦ, ὁ*, a mocking, scoffing, Heb. xi. 36. (S.)\*ἐμ-παίζω, *ξω*, to mock (*abs.* or *dat.*), Mar. x. 34, xv. 20; to delude, Mat. ii. 16.ἐμπαίκτης, *ov*, ὁ, a mocker, 2 Pet. iii. 13; Ju. 18. (S.)\*ἐμ-περιπατέω, *ω*, ἡσω, to walk about in (*ἐν*), 2 Cor. vi. 16. (S.)\*ἐμ-πίπλημι and -πλάω, *εμπλήσω, ἐνέπλησα*, part. pres. *εμπιπλῶν*, to fill up, to satisfy, as with food, etc. (*gen.*), Lu. i. 53; Ro. xv. 24.ἐμ-πίπτω, to fall into or among (*els*), Lu. x. 36; fig., as condemnation or punishment, 1 Tim. iii. 6; Heb. x. 31.ἐμ-πλέκω, 2d aor. pass. *ἐνεπλέα-κην*, to entangle, involve in, 2 Tim. ii. 4; 2 Pet. ii. 20 (*dat.* of thing).\*ἐμ-πλοκή, *ῆς, ἡ*, a plaiting, braiding, of hair, 1 Pet. iii. 3.\*ἐμ-πνέω (W. H. ἐνπ-), to breathe in, inhale (*gen.*), Ac. ix. 1.\*

ἐμ-πορεύομαι, dep., to go about; hence, to trade, to traffic, abs., Ja. iv. 13; to use for gain (acc.), 2 Pet. ii. 3.\*

ἐμ-πορία, ας, ἡ, trade, merchandise, Mat. xxii. 5.\*

ἐμ-πόριον, ου, τό, emporium, a place for trading, Jn. ii. 16.\*

ἐμ-πορος, ου, ὁ, a traveler, merchant, trader, Mat. xiii. 45; Rev. xviii. 3, 11, 15, 23.\*

ἐμ-πρήθω, σω, to set on fire, to burn, Mat. xxii. 7.\*

ἐμ-προσθεν, adv., before (ἐμ-προσθεν καὶ ὀπισθεν, in front and behind, Rev. iv. 6); as prep. (gen.), before, in presence of, Mat. x. 32; before, in rank, Jn. i. 15, 30.

ἐμ-πτύω, σω, to spit upon (dat. or eis), Mat. xxvii. 30; Mar. x. 34.

ἐμ-φανής, ες, manifest (dat.), Ac. x. 40; Ro. x. 20.\*

ἐμφανίζω, ἴσω, to make manifest (acc. and dat.), Jn. xiv. 22; Heb. ix. 24; to disclose, make known (εἶναι, or prepp. πρὸς, περί, etc.), Heb. xi. 14; Ac. xxv. 15.

ἐμ-φοβος, ου, terrified, afraid, Ac. x. 4, xxiv. 25.

ἐμ-φυσῶ, ῶ, to breathe upon, acc., Jn. xx. 22.\*

ἐμ-φυτός, ου, implanted, Ja. i. 21.\*

ἐν, prep. gov. dat., in, generally as being or resting in; with-in, among. See Gr. § 295, Wi. § 48 a, Bu. 328 sq. ἐν in composition has the force of in, upon, into. It is changed before γ, κ, ξ, and χ, into ἐν-; before β, π, φ, ψ, and μ, into ἐμ-; and before λ, into ἐλ- (but W. H. prefer the unassimilated forms). The ν is, however, restored before the augment in verbs.

ἐν-αγκαλιζομαι, to take into the arms, Mar. ix. 36, x. 16.\*

ἐν-άλιος, ου (ἄλις), marine, plur., marine animals, Ja. iii. 7.\*

ἐν-αντί, adv., as prep. with gen., in the presence of, before, Lu. i. 8; Ac. viii. 21 (W. H.). (S.)\*

ἐν-αντίος, α, ου, over against, contrary, of the wind, as Ac. xxvii. 4; adverse, hostile, as Ac. xxvi. 9; ἐξ ἐναντίας, over against, Mar. xv. 39. Neut., ἐναντίον, adv. as prep. with

gen., in the presence of, as Lu. xx. 26; Ac. vii. 10.

ἐν-ἀρχομαι, to begin, Gal. iii. 3; Phil. i. 6.\*

ἐνατος, see ἑνατος.

ἐν-δεής, ες, in want, destitute, Ac. iv. 34.\*

ἐν-δειγμα, ατος, τό, proof, token, 2 Th. i. 5.\*

ἐν-δέκνυμι, N. T. mid., to show, to manifest, Ro. ix. 22; 2 Tim. iv. 14.

ἐνδείξις, εως, ἡ, a proof, manifestation, Ro. iii. 25, 26; 2 Cor. viii. 24; a sign, token, Phil. i. 28.\*

ἐν-δέκα, οί, αλ, τὰ, eleven; οἱ ἑνδεκα, the eleven, i.e., apostles, Mat. xxviii. 16; Ac. i. 26.

ἐν-δέκατος, η, ου, eleventh, Mat. xx. 6, 9; Rev. xxi. 20.\*

ἐν-δέχομαι, dep., to allow; only impersonally, οὐκ ἐνδέχεται, it is not admissible or possible, Lu. xiii. 33.\*

ἐν-δημιῶ, ῶ, to be at home, 2 Cor. v. 6, 8, 9.\*

ἐν-διδύσκω, to put on, clothe, Mar. xv. 17 (W. H.); mid., to clothe one's self with (acc.), Lu. viii. 27 (not W. H.), xvi. 19; Mar. xv. 17 (W. H.); see ἐνδύω. (S.)\*

ἐν-δίκως, ου, righteous, just, Ro. iii. 8; Heb. ii. 2.\*

ἐν-δόμησις, εως, ἡ, the material of a building, a structure, Rev. xxi. 18.\*

ἐν-δοξάζω, σω, N. T. pass., to be glorified in, 2 Th. i. 10, 12. (S.)\*

ἐν-δοξος, ου, highly esteemed, 1 Cor. iv. 10; splendid, glorious, Lu. xiii. 17; of external appearance, splendid, Lu. vii. 25; fig., free from sin, Ep. v. 27.\*

ἐνδυμα, ατος, τό, a garment, raiment, Mat. iii. 4, xxviii. 3. (S.)\*

ἐν-δυναμώ, ῶ, to strengthen, Phil. iv. 13; 1 Tim. i. 12; pass., to acquire strength, be strengthened, Ac. ix. 22; Ro. iv. 20. (S.)\*

ἐν-δύνω (2 Tim. iii. 6) and ἐνδύω, to clothe or to invest with (two accs.); mid., to enter, insinuate one's self into (2 Tim. iii. 6), to put on, clothe one's self with (acc.); often fig., to invest with.

ἐν-δυστι, εως, ἡ, a putting on of clothing, 1 Pet. iii. 3.\*

ἐν-έδρα, ας, ἡ, an ambush, Ac. xxiii. 16 (W. H.), xxv. 3.\*

ἐν-έδρευμι, to lie in ambush for (acc.), Lu. xi. 54; Ac. xxiii. 21.\*

ἐν-εἰλέω, ῶ, 1st aor. ἐνείλησα, to roll up, wrap in (acc. and dat.), Mar. xv. 46.\*

ἐν-εἶμι, to be in, Lu. xi. 41, τὰ ἐνόντα, such things as are in (the platter, ver. 39), or the things within your power. For ἐνεσσι, impers., see ἐνι.\*

ἐνεκα or ἐνεκεν, sometimes ἐνεκεν, prep. with gen., because of, by reason of, on account of; οὐ ἐνεκεν, because, Lu. iv. 18; τίλος ἐνεκεν, for what cause? Ac. xix. 32.

ἐν-έργεια, ας, ἡ, working, efficiency, Ep. i. 19, 20, iv. 16; 2 Th. ii. 9.

ἐν-εργῶ, ῶ, to be operative, to work, as Gal. ii. 8; trans., to accomplish, as 1 Cor. xii. 11; mid., to work, to display activity, 2 Cor. i. 6; 1 Th. ii. 13; part., ἐνεργουμένη, Ja. v. 16 (see R. V.).

ἐν-έργημα, ατος, τό, working, effect; plur., 1 Cor. xii. 6, 10.\*

ἐν-εργής, ες, active, effectual, 1 Cor. xvi. 9; Heb. iv. 12; Philom. 6.\*

ἐν-εστώς, perf. participle of ἐνίστημι.

ἐν-ευ-λογέω, ῶ, to bless, to confer benefits on, Ac. iii. 25 (W. H. εὐλ-); Gal. iii. 8. (S.)\*

ἐν-έχω, (1) to hold in, entangle, only in pass. (dat.), Gal. v. 1; (2) to set one's self against (dat.), Mar. vi. 19; Lu. xi. 53.\*

ἐνθά-δε, adv., here, Lu. xxiv. 41; Ac. xvii. 6; hither, Jn. iv. 15; Ac. xxv. 17.

ἐν-θυμέομαι, οἶμαι, dep. pass., to revolve in mind, to think upon, Mat. i. 20, ix. 4; Ac. x. 19 (W. H. διεν).\*

ἐν-θύμησις, εως, ἡ, thought, reflection, Mat. ix. 4, xii. 25; Ac. xvii. 29; Heb. iv. 12.\*

ἐν, perhaps contracted from ἐνεσσι, impers., there is in, is present, 1 Cor. vi. 5 (W. H.); Gal. iii. 28; Col. iii. 11; Ja. i. 17.\*

ἐνιαυτός, οὗ, ὁ, a year, Ac. xi. 26; Ja. iv. 13.

**ἐν-ίστημι**, to place in; in pf., plpf., and 2d aor., to be at hand, to threaten, 2 Th. ii. 2; 2 Tim. iii. 1; perf. part. *ἐνεστηκώς*, sync. *ἐνεστώς*, impending, or present, 1 Cor. vii. 26; Gal. i. 4; Heb. ix. 9; τὰ *ἐνεστώτα*, present things, opp. to τὰ μέλλοντα, things to come, Ro. viii. 38; 1 Cor. iii. 22.\*

**ἐν-ισχύω**, to invigorate, to strengthen, Lu. xxii. 43 (W. H. omit); Ac. ix. 19 (see W. H.).\*

**ἐννατος**, η, ου (W. H. *ἐνατος*), ninth, Lu. xxiii. 44; Rev. xxi. 20.

**ἐννέα**, οί, αἱ, τὰ, nine, Lu. xvii. 17.\*

**ἐνενηκοντα-εννέα** (W. H. as two words), ninety-nine, Mat. xviii. 12, 13; Lu. xv. 4, 7. (N. T.).\*

**ἐνεός**, ὁ, ὅν (W. H. *ἐνεός*), dumb, speechless, as with amazement, Ac. ix. 7.\*

**ἐν-νεύω**, to signify by a nod or sign (dat.), Lu. i. 62.\*

**ἐν-νοια**, ας, ἡ (νοῦς), way of thinking, purpose, Heb. iv. 12; 1 Pet. iv. 1.\*

**ἐν-νομος**, ον, bound by the law, 1 Cor. ix. 21; lawful, regular, Ac. xix. 39.\*

**ἐν-νυχος**, ον (νύξ), in the night, neut. as adv., Mar. i. 35 (W. H. *ἐννυχά*).\*

**ἐν-ὄσσω**, ὦ, ἥσσω, to dwell in (ἐν), Ro. viii. 11; Col. iii. 16.

**ἐνότης**, τῆτος, ἡ (εἰς), unity, unanimity, Ep. iv. 3, 13.\*

**ἐν-ὄχλῳ**, ὦ, to disturb, to occasion tumult, Heb. xii. 15; Lu. vi. 18 (W. H.).\*

**ἐν-ὄχοις**, ον, guilty of (gen. of the crime, or of that which is violated), 1 Cor. xi. 27; Mar. iii. 29; liable to (dat. of court, gen. of punishment, eis of the place of punishment), Mat. v. 21, 22; Mar. xiv. 64.

**ἐν-τάλμα**, ατος, τό, a precept, Mat. xv. 9; Mar. vii. 7; Col. ii. 22. (S.).\*

**ἐν-ταφιάζω**, to prepare for burial, as by washing, swathing, adorning, anointing the body, Mat. xxvi. 12; Jn. xix. 40.\*

**ἐνταφιασμός**, οὔ, ὁ, preparation

of a body for burial, Mar. xiv. 8; Jn. xii. 7. (N. T.).\*

**ἐν-τάλλω**, in N. T. only mid. and pass.; fut. mid. *ἐντελοῦμαι*; perf., *ἐντέταλμαι*, to command, to enjoin (dat. of pers., or πρὸς with acc.), Ac. i. 2; Heb. ix. 20.

**ἐντεῖθεν**, adv., hence; from this place or cause; repeated Jn. xix. 18, on this side and that.

**ἐν-τεύξις**, εως, ἡ, prayer, intercession, 1 Tim. ii. 1, iv. 5.\* Syn.: see αἴτημα.

**ἐν-τιμος**, ον, held in honor; precious, highly esteemed, Lu. vii. 2, xiv. 8; Phil. ii. 29; 1 Pet. ii. 4, 6.\*

**ἐντολή**, ἡς, ἡ, a command or prohibition: of God's commands, 1 Cor. vii. 19; Christ's precepts or teachings, 1 Cor. xiv. 37; 1 Tim. vi. 14; traditions of the Rabbis, Tit. i. 14; αἱ ἐντολαί, the commandments, i.e., the ten.

**ἐν-τόπιος**, ου, ὁ (prop. adj.), a resident, Ac. xxi. 12.\*

**ἐντός**, adv. as prep., with gen., within, Lu. xvii. 21; τὸ ἐντός, the inside, Mat. xxiii. 26.\*

**ἐν-τρέπω**, ψω, 2d fut. pass., *ἐντραπήσομαι*; 2d aor. pass., *ἐντεράπην*; to put to shame, as 1 Cor. iv. 14; Tit. ii. 8; mid., to reverence, as Mat. xxi. 37.

**ἐν-τρέφω**, to nourish in (dat.); pass., ἡγ., to be educated in, 1 Tim. iv. 6.\*

**ἐν-τρομος**, ον, trembling through fear, Ac. vii. 32, xvi. 29; Heb. xii. 21.\*

**ἐν-τροπή**, ἡς, ἡ, shame, 1 Cor. vi. 5, xv. 34.\* Syn.: see αἰδώς.

**ἐν-τροφάω**, ὦ, to live luxuriously, to revel (with ἐν), 2 Pet. ii. 13.\*

**ἐν-τυγχάνω**, to meet with, to address, Ac. xxv. 24; with ὑπέρ (gen.), to intercede for, Ro. viii. 27, 34; Heb. vii. 25; with κατά (gen.), to plead against, Ro. xi. 2.\*

**ἐν-τυλίσσω**, ξω, to wrap in, to wrap up, Mat. xxvii. 59; Lu. xxiii. 53; Jn. xx. 7.\*

**ἐν-τυπώω**, ὦ, to engrave, 2 Cor. iii. 7.\*

**ἐν-υβρίζω**, σω, to treat contemptuously, Heb. x. 29.\*

**ἐν-υπνιάζομαι**, dep. pass., to

dream (cognate acc.), Ac. ii. 17; to conceive impure thoughts, Ju. 8.\*

**ἐν-ύπνιον**, ου, τό, a dream, Ac. ii. 17.\*

**ἐνώπιον** (neut. of ἐνώπιος, from ἐν ὧρί, in visus), as prep., with gen., before, in sight or presence of, Lu. i. 17; Rev. iii. 9; ἐνώπιον τοῦ θεοῦ, in the sight of God, Ro. xiv. 22; used in adoration, 1 Tim. v. 21; χάρις ἐνώπιον τοῦ θεοῦ (Ac. vii. 4), favor with God.

**ἔνως**, ὁ, Enos, Lu. iii. 38.\*

**ἐν-ωτίζομαι**, dep. mid. (ἐν ὠτί, in the ears), to listen to, Ac. ii. 14. (S.).\*

**ἔνωχ**, ὁ, Enoch, Lu. iii. 37; Jn. 14.\*

**ἐξ**, prep., see ἐκ.

**ἐξ**, οἱ, αἱ, τὰ, card. num., six.

**ἐξ-αγγέλλω**, to declare abroad, celebrate, 1 Pet. ii. 9.\*

**ἐξ-αγοράζω**, to redeem, Gal. iii. 13 (ἐκ), iv. 5; τὸν καιρὸν, to buy up, redeem the opportunity from being lost, Ep. v. 16; Col. iv. 5.\*

**ἐξ-άγω**, 2d aor. *ἐξήγαγον*, to lead out (with ἐξω, ἐκ, eis).

**ἐξ-αίρω**, ὦ (see Gr. § 103, 1, Wl. § 15, Bu. 53), to take out, pluck out, Mat. v. 29, xviii. 9; mid., to rescue, deliver, Ac. vii. 10, 34, xxi. 11, xxiii. 27, xxvi. 17; Gal. i. 4.\*

**ἐξ-αίρω** (see Gr. § 92), to lift up; to remove, 1 Cor. v. 2 (W. H. *αίρω*), 13.\*

**ἐξ-αίτέω**, ὦ, N. T., mid., to demand of; to ask for, Lu. xxii. 31.\*

**ἐξ-αίφην** (W. H. *ἐξέφ*), except in Ac. xxii. 6), adv., suddenly, unexpectedly, Mar. xiii. 36.

**ἐξ-ακολουθεῖω**, ὦ, to follow after, to imitate, 2 Pet. i. 16, ii. 2, 15.\*

**ἐξακόσιοι**, αἱ, six hundred, Rev. xiii. 18, xiv. 20.\*

**ἐξ-αλείφω**, to wipe out, obliterate, Rev. iii. 5; Col. ii. 14; Ac. iii. 19; to wipe away (ἀπό οἱ ἐκ), Rev. vii. 17, xxi. 4.\*

**ἐξ-άλλομαι**, to leap up, Ac. iii. 3.\*

**ἐξ-ανάστασις**, εως, ἡ, a resurrection, Phil. iii. 11 (followed by ἐκ, W. H.).\*

**ἐξ-ανα-τάλλω**, to spring up, as plants or corn, Mat. xiii. 5, Mar. iv. 5.\*

**ἐξ-αν-ίστημι**, (1) trans., to raise

υρ offspring, Mar. xii. 19; Lu. xx. 28; (2) 2d aor. intrans., to rise up, Ac. xv. 5.\*

ἐξ-απατάω, ὦ, to deceive thoroughly, Ro. vii. 11; 2 Th. ii. 3.

ἐξ-άπινα, adv. (= ἐξαίφνης), suddenly, Mar. ix. 8. (S.)\*

ἐξ-απορόμαι, οὔμαι, dep., to be utterly without resource, to be in despair, 2 Cor. i. 8, iv. 8.\*

ἐξ-απο-στέλλω, to send forth, send away, Ac. vii. 12, xi. 12, xvii. 11.

ἐξ-αρτίζω, (1) to completely furnish (πρός, acc.), 3 Tim. iii. 17; (2) to complete, Ac. xxi. 5.\*

ἐξ-αστράπτω, to shine, as lighting; of raiment, Lu. ix. 29. (S.)\*

ἐξ-αυτῆς, adv. (sc. ὥρας), from that very time, instantly, as Mar. vi. 25; Ac. x. 33.

ἐξ-εγείρω, to raise up, Ro. ix. 17; 1 Cor. vi. 14.\*

ἐξ-εμ (εἰμ, see Gr. § 111, Bu. 50), to go out, Ac. xiii. 42, xvii. 15, xx. 7, xxvii. 43.\*

ἐξ-εμ (εἰμ), see ἔξεστι.

ἐξ-ελέγχο, to convict, to rebuke sternly, to punish, Ju. 15 (W. H. ἐλέγχο).

ἐξ-έλκω, to draw out from the right way, Ja. i. 14.\*

ἐξ-έραιμα, ατος, τό, vomit, 2 Pet. ii. 22.\*

ἐξερευνάω (W. H. -πau), ὦ, to search diligently, 1 Pet. i. 10.\*

ἐξ-έρχομαι (see Gr. § 103, 2, Wi. p. 33; § 15, Bu. 58), to go or to come out of (with gen. or ἐκ, ἀπό, ἐξω, παρά); to go away, to depart, to issue or to spring from; to go forth; of a rumor, to be divulged or spread abroad; to emanate, as thoughts from the heart, healing power from the Savior; to go out, i.e., vanish, as expiring hope, Ac. xvi. 19.

ἐξ-εστί, part. neut. ἐξόν (impers. from ἔξεμ), it is lawful, as Mat. xiv. 4; it is becoming, as Ac. xvi. 21; it is possible, as Mat. xx. 15. The part. is used in the same sense, with or without subst. verb, Mat. xii. 4; 2 Cor. xii. 4 (dat. and inf.).

ἐξ-ετάω, to search out, to examine strictly, Mat. ii. 8, x. 11; Jn. xxi. 12.\*

ἐξ-ηγέομαι, οὔμαι, dep. mid., to narrate fully, as Lu. xxiv. 35; to declare, as a teacher, as Jn. i. 18.

ἐξήκοντα, οί, αί, τὰ, sixty.

ἐξῆς, adv. (ἐξω), next in order, only in the phrase τῇ ἐξῆς (sc. ἡμέρᾳ), on the next day (ἡμέρα is expressed, Lu. ix. 37).

ἐξ-ηχέω, ὦ, N. T. only in pass., to be sounded forth, promulgated widely, 1 Th. i. 8.\*

ἐξ-ῆς, εως, ἡ (ἐξω), habit, use, Heb. v. 14.\*

ἐξ-ίστημι, -ιστάω and -ιστάνω (see Gr. § 107, Wi. § 14, 1, Bu. 44 sq.), to displace; (1) trans., to astonish, Lu. xxiv. 22; Ac. viii. 9, 11; (2) 2d aor., perf. and mid., intrans., to be astonished, Mat. xii. 23; to be insane, 2 Cor. v. 13.

ἐξ-ίσχυω, to be perfectly able, Ep. iii. 18.\*

ἐξ-όδος, ου, ἡ, an exit, departure, Heb. xi. 22; departure, as from life, Lu. ix. 31; 2 Pet. i. 15.\*

ἐξ-ολοθρεύω, to destroy utterly, Ac. iii. 23. (S.)\*

ἐξ-ομολογέω, ὦ, to confess fully, to make acknowledgment of, as of sins, etc.; in mid., to acknowledge benefits conferred, to praise (with dat.). Once, to promise, Lu. xxii. 6. (S.)

ἐξ-ορκίζω, to adjure, put to oath, Mat. xxvi. 63.\*

ἐξ-ορκιστής, ου, ὁ, an exorcist, one who expels demons by conjuration, Ac. xix. 13.\*

ἐξ-ορύσσω, ξω, to dig out, Gal. iv. 15; to dig through, Mar. ii. 4.\*

ἐξ-ουθενάω=ἐξουθενέω, ὦ (οὐδὲς), Mar. ix. 12 (W. H.)\*

ἐξ-ουθενάω, ὦ = preceding, Mar. ix. 12 (Rec.)\*

ἐξουθενέω, ὦ, to make of no account, to despise utterly, Lu. xviii. 9; Gal. iv. 14; perf. pass. part. ἐξουθενημένος, contemned, despised, 1 Cor. i. 28, vi. 4. (S.)

ἐξ-ουσία, ας, ἡ (ἐξεστί), (1) power, ability, as Jn. xix. 11; (2) liberty, license, privilege, right, as Ro. ix. 21; (3) commission, authority, as Mat. xxi. 23; (4) αἱ ἐξουσίαι, the powers, i.e., rulers, magis-

trates, Lu. xii. 11; angels, good and bad, Ep. i. 21, vi. 12. In 1 Cor. xi. 10, ἐξουσίαν, a sign of the authority of a husband over his wife, i.e., the veil.

ἐξ-ουσιάζω, to exercise authority over (gen.), Lu. xxii. 25; 1 Cor. vii. 4; pass., to be under the power of (ὕπὸ), 1 Cor. vi. 12.\*

ἐξ-οχή, ἡς, ἡ, eminence, distinction; only in the phrase καθ' ἑξοχήν, by way of distinction, Ac. xxv. 23 (Gr. § 300β, 5).\*

ἐξ-υπνίζω, σω, to wake from sleep, Jn. xi. 11. (S.)\*

ἐξ-υπνος, ου, roused out of sleep, Ac. xvi. 27.\*

ἐξω, adv., abs., or as prep. with gen., without, outside; of ἐξω, those without, as Mar. iv. 11; 1 Cor. v. 12, 13. Used often after verbs of motion compounded with ἐκ.

ἐξωθεν, adv. of place, from without; τὸ ἐξωθεν, the outside, as Lu. xi. 39; οἱ ἐξωθεν, those from without, as 1 Tim. iii. 7; as prep. gen., Mar. vii. 15; Rev. xi. 2.

ἐξ-ώθει, ὦ, to drive out, expel, Ac. vii. 45; to propel, as a vessel, Ac. xxvii. 39 (not W. H. text).\*

ἐξώτερος, α, ον (comp. of ἐξω), outer, in the phrase "outer darkness," Mat. viii. 12, xxii. 13, xxv. 30. (S.)\*

ἐοικα, see εἶκω.

ἐορτάζω, to keep or celebrate a feast, 1 Cor. v. 8.\*

ἐορτή, ἡς, ἡ, a feast, a festival; used of Jewish feasts, especially of the Passover, as Lu. ii. 41, xxii. 1.

ἐπ-αγγελία, ας, ἡ, (1) a promise, as 2 Cor. i. 20; Ac. xxiii. 21, generally plur.; the promises, specially, e.g., to Abraham, or those of the Gospel, as 2 Tim. i. 1; (2) met., the thing promised, as Ac. ii. 33; Heb. xi. 13, 33, 39.

ἐπ-αγγέλλω, mid. in N. T., except pass., Gal. iii. 19, (1) to promise, with dat., or acc. and dat., or inf., once cognate acc., 1 Jn. ii. 25; (2) to make profession or avowal of (acc.), 1 Tim. ii. 10, vi. 21.



ἐπ-ἀγγελμα, ατος, τό, *a promise*,

2 Pet. i. 4, iii. 13.\*

ἐπ-άγω, *to bring upon*, Ac. v.

28; 2 Pet. ii. 1, 5.\*

ἐπ-αγωνίζομαι, *to contend earnestly for* (dat.), Ju. 3.\*

ἐπ-αθροίζω, pass., *to gather together*, Lu. xi. 29.\*

Ἐπ-αίνετος, ου, ὁ, *Epenetus*,

Ro. xvi. 5.\*

ἐπ-αινέω, ὦ, ἔσω, 1st aor. ἐπῆ-

νεσα, *to commend, to praise*,

Lu. xvi. 8; Ro. xv. 11; 1 Cor.

xi. 2, 17, 22.\*

ἐπ-αινος, ου, ὁ, *commendation*,

*praise*, Ro. ii. 29; Ep. i. 6,

12, 14; Phil. i. 11.

ἐπ-αίρω (see Gr. § 92), *to raise*

*up*, as hoisting a sail, Ac.

xxvii. 40; *to lift up*, as the

eyes, the hands in prayer,

the head in courage, the

heel against, or in opposi-

tion, pass., *to be lifted up*

2 Cor. xi. 20, of the ascen-

sion of Christ, Ac. i. 9.

ἐπ-αισχύνομαι, *to be ashamed*,

abs., 2 Tim. i. 12; *to be a-*

*shamed of* (acc. or ἐπὶ, dat.),

Mar. viii. 38; Ro. vi. 21.

ἐπ-αἰτέω, ὦ, *to beg, to ask alms*,

Lu. xvi. 3, xviii. 35 (W. H.).\*

ἐπ-ακολουθῶ, ὦ, *to follow after*

(dat.); fig., 1 Tim. v. 10, 24;

1 Pet. ii. 21; Mar. xvi. 20

(see W. H.).\*

ἐπ-ακούω, *to hearken to favor-*

*ably* (gen. pers.), 2 Cor. vi.

2.\*

ἐπ-ακροάμαι, ὦμαι, *to hear*,

*listen to* (gen. pers.), Ac. xvi.

25.\*

ἐπᾶν, conj. (ἐπει δὲ), *after, when*

(subj.), Mat. ii. 8; Lu. xi. 22,

34.\*

ἐπ-ἀναγκαις, adv., *necessarily*

(with art.), Ac. xv. 28.\*

ἐπ-αν-άγω, trans., *to put a vessel*

*out to sea*, Lu. v. 3, 4; in-

trans., *to return*, Mat. xxi.

18.\*

ἐν-ανα-μνήσκω, *to remind one*

*again* (acc.), Ro. xv. 15.\*

ἐπ-ανα-παύομαι, *to rest upon*

(ἐπὶ, acc.), Lu. x. 6; *to rely*,

*to trust in* (dat.), Ro. ii. 17.

(S.).\*

ἐπ-αν-έρχομαι, *to come back*

*again* (acc.), Lu. x. 35, xix. 15.\*

ἐπ-αν-ίστημι, N. T. mid., *to rise*

*up against* (ἐπὶ, acc.), Mat.

x. 21; Mar. xiii. 12.\*

ἐπ-αν-άρθωσις, εως, ἡ, *correc-*

*tion, reformation*, 2 Tim. iii.

16.\*

ἐπ-άνω, adv., also used as prep.

gen., *above, upon*; *more than*,

*in price or number*; *superior*

*to*, in authority.

ἐπ-άρατος, ου, *accursed*, Jn. vii.

49 (W. H.).\*

ἐπ-αρκέω, ὦ, ἔσω, *to aid, to re-*

*lieve* (dat.), 1 Tim. v. 10, 16.\*

ἐπ-αρχία, ας, ἡ, *a province, a*

*region subject to a prefect*,

Ac. xxiii. 34, xxv. 1.\*

ἐπ-αυλις, εως, ἡ, *a dwelling*, Ac.

i. 20.\*

ἐπ-αύριον, adv., *on the morrow*,

τῇ ἐπαύριον (ἡμέρᾳ), *on the*

*next day*, Mar. xi. 12. (S.).

ἐπ-αυτο-φάρω = ἐπ' αὐτο-φάρω.

Ἐπαφράς, ᾧ, ὁ, *Ephras of*

*Colossæ*, Col. i. 7, iv. 12;

*Philem*. 23.\*

ἐπ-αφρίζω, *to foam up or out*

(acc.), Ju. 13.\*

Ἐπαφρόδιτος, ου, ὁ, *Ephro-*

*ditus*, a Macedonian, Phil. ii.

25, iv. 18.\*

ἐπ-εγείρω, *to raise up, to excite*

*against* (ἐπὶ, acc., or κατὰ,

gen.), Ac. xiii. 50, xiv. 2.\*

ἐπει, conj., (1) of time, *after*,

only Lu. vii. 1 (W. H. ἐπειδὴ);

(2) of reason, *since, because*,

*seeing that*, Lu. i. 34; Jn. xiii.

29.

ἐπει-δὴ, conj., *since, inasmuch*

*as*, Lu. xi. 6; Phil. ii. 26; of

time, *after that*, only Lu. vii.

1 (W. H.).

ἐπει-δὴ-περ, conj., *since verily*,

*forasmuch as*, Lu. i. 1.\*

ἐπ-εἶδον, see ἐφοράω.

ἐπ-εἰμι (εἰμι, Gr. § 111, Bu. 50),

*to come after, to follow*; only

in part., ἐπιών, οὔσα, δὲ, *fol-*

*lowing*, Ac. vii. 26, xxiii. 11;

τῇ ἐπιούσῃ (sc. ἡμέρᾳ), *on the*

*following day*, Ac. xvi. 11,

xx. 15, xxi. 18.\*

ἐπει-περ, conj., *since indeed*,

Ro. iii. 30 (W. H. ἐπερ).\*

ἐπ-εω-αγωγή, ἥς, ἡ, *a bringing*

*in besides*, Heb. vii. 19.\*

ἐπ-ετα, adv., *thereupon, there-*

*after*; marking succession of

time, as Gal. i. 18; also of

order, as 1 Cor. xv. 46; 1

Th. iv. 17.

ἐπ-έκεινα (sc. μέρη), adv. with

gen., *beyond*, Ac. vii. 43.\*

ἐπ-εκ-τείνω, in mid., *to stretch*

*forward to* (dat.), Phil. iii.

14.\*

ἐπενδύτης, ου, ὁ, *an upper gar-*

*ment*, Jn. xxi. 7.\*

ἐπ-εν-δύω, in mid., *to put on*

*over*, as an upper garment,

2 Cor. v. 2, 4.\*

ἐπ-έρχομαι, *to come on, approach*,

*overtake, impend*, Ep. ii. 7;

Ac. viii. 24; *to attack*, Lu. xi.

22; τὰ ἐπερχόμενα, *the things*

*that are coming on* (dat.), i.e.

xxi. 26.

ἐπ-ερωτάω, ὦ, (1) *to interrogate*,

*to question* (two accs., or acc.

and pepl, gen.), or with ἐλ,

τὸς, etc.), Mat. xii. 10; Lu.

ii. 46; Ac. xxiii. 34; *to in-*

*quire after God*, Ro. x. 20;

(2) *to demand of* (acc. and

inf.), Mat. xvi. 1.

ἐπ-ερώτημα, ατος, τό, probably

*inquiry, or earnest desire*, 1

Pet. iii. 21; see R. V.\*

ἐπ-έχω, (1) *to apply* (the mind)

*to* (dat.), *give attention to*, Lu.

xiv. 7; Ac. iii. 5; 1 Tim. iv.

16; (2) *to hold out, to exhibit*,

Phil. ii. 16; (3) *to delay, tarry*,

Ac. xix. 22.\*

ἐπηρεάζω, *to insult, to treat*

*abusefully*, Mat. v. 44 (not W.

H.); Lu. vi. 28; *to accuse*

*falsely* (acc. of charge), 1 Pet.

iii. 16.\*

ἐπὶ, a preposition governing

gen., dat., or acc.; general

signification, *upon*. For its

various applications, see Gr.

§ 305, Wi. §§ 478, 480, 492,

52, 4, 7). Bu. 336 sq. ἐπὶ,

in composition, signifies *mo-*

*tion upon, towards, or against*;

*rest on, over, or at*; *addition*,

*succession, repetition, renew-*

*al*; and it is often inten-

sive.

ἐπι-βαίνω, *to go upon a ship, to*

*mount a horse or ass, to come*

*to or into a country* (ἐπὶ, acc.,

els, or simple dat.), Mat. xxi.

5; Ac. xv. 18, xxi. 2, 4 (W.

H.), 6 (W. H. ἐμβ-), xxv. 1,

xxvii. 2.\*

ἐπι-βάλλω, (1) trans., *to cast*

*upon*, as Mar. xi. 7; *to put*

*on*, as a patch on a garment,

Lu. v. 36; *to lay upon*, Lu.

xx. 19; Jn. vii. 30; (2) in-

trans., *to rush upon*, Mar. iv.

37; *to fix the mind steadfastly*

*on* (dat.), Mar. xiv. 72; (3)

part., ἐπιβάλλων, *falling to*

*his share*, Lu. xv. 12.

ἐπι-βαρύνω, ὦ, *to burden*; fig., 2

- Cor. ii. 5; 1 Th. ii. 9; 2 Th. iii. 8.\*
- ἐπι-βιβάζω, *to cause to mount, to place upon*, Lu. x. 34. xix. 35; Ac. xxiii. 24.\*
- ἐπι-βλέπω, *to look upon with favor (with ἐπί)*, Lu. i. 48, ix. 38; Ja. ii. 3.\*
- ἐπι-βλημα, *aros, τό, a patch on a garment*, Mat. ix. 16; Mar. ii. 21; Lu. v. 36.\*
- ἐπι-βοάω, *ω, to cry out*, Ac. xxv. 24 (W. H. βοάω).\*
- ἐπι-βουλή, *ἡς, ἡ, a design against, a plot*, Ac. ix. 24, xx. 3, 19 (plur.), xxiii. 30.\*
- ἐπι-γαμβρεύω, *to marry a deceased brother's wife (acc.)*, Mat. xxii. 24. (S).\*
- ἐπι-γεως, *ον, earthly, belonging to the earth*, 2 Cor. v. 1; Phil. ii. 10; τὰ ἐπίγεια, *earthly things*, Phil. iii. 19.
- ἐπι-γίνομαι, *to arise, spring up, as a wind*, Ac. xxviii. 13.\*
- ἐπι-γινώσκω, (1) *to know clearly, understand, discern*; (2) *to acknowledge*; (3) *to recognize*; (4) *to learn (ᾄτι), become acquainted with (acc.)*.
- ἐπι-γινώσις, *εως, ἡ, accurate knowledge*, Ro. x. 2; Ep. i. 17; Heb. x. 26. Syn.: see γινώσις.
- ἐπι-γραφῆ, *ἡς, ἡ, an inscription, a title*, as Lu. xx. 24, xxiii. 38.
- ἐπι-γράφω, *ψω, to inscribe, write upon*, as Mar. xv. 26; Rev. xxi. 12.
- ἐπι-δείκνυμι (see Gr. § 114, Bu. 45), (1) *to show, exhibit*, Mat. xxiv. 1; Lu. xvii. 14; (2) *to demonstrate, prove by argument*, Ac. xviii. 28; Heb. vi. 17.
- ἐπι-δέχομαι, *to receive hospitably*, 3 Jn. 10; *to accept, admit*, 3 Jn. 9.\*
- ἐπι-δημέω, *ω, to sojourn, as foreigners in a country*, Ac. ii. 10, xvii. 21.\*
- ἐπι-διατάσσομαι, *to ordain besides*, Gal. iii. 15. (N. T).\*
- ἐπι-δίδωμι, *to deliver, to give up (acc. and dat.)*, as Mat. vii. 9; Ac. xv. 30; *to give way to the wind*, Ac. xxvii. 15.
- ἐπι-δι-ορθόω, *to set in order besides*, Tit. i. 5.\*
- ἐπι-δύω, *to set, as the sun*, Ep. iv. 26.\*
- ἐπιείκεια, *ας, ἡ, clemency, gen-*
- leness*, Ac. xxiv. 4; 2 Cor. x. 1.\*
- ἐπι-εκής, *ἐς, gentle, mild*, Phil. iv. 5; 1 Tim. iii. 3; Tit. iii. 2; Ja. iii. 17; 1 Pet. ii. 18.\*
- ἐπι-ζητέω, *ω, to seek for, search for*, Ac. xii. 19; *to desire*, Mat. vi. 32; Ac. xiii. 7; *to demand*, Mat. xii. 39, xvi. 4.
- ἐπι-θανάτιος, *ον, condemned to death*, 1 Cor. iv. 9.\*
- ἐπι-θεσις, *εως, ἡ, a laying on of hands*, Ac. viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2.\*
- ἐπι-θυμέω, *ω, to long for, to covet, to lust after*, Ja. iv. 2; Ro. vii. 7; Ac. xx. 33. (On Lu. xxii. 15, see Gr. § 280d, Wi. § 54, 3, Bu. 184.)
- ἐπι-θυμητής, *οῦ, ὁ, an eager desirer of*, 1 Cor. x. 6.\*
- ἐπι-θυμία, *ας, ἡ, desire, eagerness for*, 1 Th. ii. 17; generally in a bad sense, *inordinate desire, lust, cupidity*, Ja. i. 14, 15; 2 Pet. ii. 10.
- ἐπι-καθίζω, *to sit upon*, Mat. xxi. 7.\*
- ἐπι-καλέω, *ω, ἔσω, to call upon, to call by name, to invoke in prayer*, Ac. vii. 59 (abs.); Ro. x. 12, 14 (acc.); *mid, to appeal to (acc.)*, Ac. xxv. 11; *pass., to be called or sur-named*, Lu. xxii. 3; Ac. xv. 17.
- ἐπι-κάλυμμα, *ατος, τό, a covering, a cloak, a pretext*, 1 Pet. ii. 16.\*
- ἐπι-καλύπτω, *to cover over, of sins, i.e., to pardon*, Ro. iv. 7 (from S).\*
- ἐπι-κατ'άρτος, *ον, accursed, doomed to punishment or destruction*, Jn. vii. 49 (W. H. ἐτάρτος); Gal. iii. 10, 13 (from S).\*
- ἐπι-κειμαι, *to lie upon (dat.)*, Jn. xi. 38, xxi. 9; *so to press upon, as the multitude upon Christ*, Lu. v. 1; *as a tempest on a ship*, Ac. xxvii. 20; *fig., to be laid on, as necessity*, 1 Cor. ix. 16; *to be laid or imposed upon, as by a law*, Heb. ix. 10; *to be urgent with entreaties*, Lu. xxiii. 23.\*
- Ἐπικούρειος, *ον, ὁ, an Epicurean, a follower of Epicurus*, Ac. xvii. 18.\*
- ἐπι-κουρία, *ας, ἡ (κούρος, help), help, aid*, Ac. xxvi. 22.\*
- ἐπι-κρίνω, *to decree, to give sentence (acc. and inf.)*, Lu. xxiii. 24.\*
- ἐπι-λαμβάνω, *N. T. mid., to take hold of (gen.)*, in kindness, as Lu. ix. 47; Ac. ix. 27; Heb. ii. 16; *to seize, as a prisoner*, Ac. xxi. 30, 33; *met., to lay hold of, so as to possess*, 1 Tim. vi. 12, 19.
- ἐπι-λανθάνομαι, *dep., to forget, neglect (inf., gen. or acc.)*, Mat. xvi. 5; Heb. vi. 10; *part. perf. pass., ἐπιλησμένοις, forgotten*, Lu. xii. 6.
- ἐπι-λέγω, *in pass., to be named*, Jn. v. 2; *mid., to choose*, Ac. xv. 40.\*
- ἐπι-λείπω, *λείψω, not to suffice, to fail*, Heb. xi. 32.\*
- ἐπι-λήγω, *to lick over*, Lu. xvi. 21 (W. H.). (N. T).\*
- ἐπι-λησμονή, *ἡς, ἡ, forgetfulness*, Ja. i. 25; see Gr. § 257. (Ap).\*
- ἐπι-λοιπος, *ον, remaining over*, 1 Pet. iv. 2.\*
- ἐπι-λυσις, *εως, ἡ, an unloosing, interpretation*, 2 Pet. i. 20. (See ὁσιος).\*
- ἐπι-λύω, *to explain, interpret*, Mar. iv. 34; *to decide, as a debated question*, Ac. xix. 39.\*
- ἐπι-μαρτυρέω, *ω, to testify earnestly*, 1 Pet. v. 12.\*
- ἐπι-μέλεια, *ας, ἡ, care, attention*, Ac. xxvii. 3.\*
- ἐπι-μέλομαι and ἔομαι, *οὔμαι, fut. ἦσομαι, to take care of (gen.)*, Lu. x. 34, 35; 1 Tim. iii. 5.\*
- ἐπι-μελῶς, *adv., carefully, diligently*, Lu. xv. 8.\*
- ἐπι-μένω, *μενῶ, (1) to remain, continue*, 1 Cor. xvi. 8; Gal. i. 18; (2) *met., to be constant, to persevere (dat.)*, Ro. vi. 1; 1 Tim. iv. 16.
- ἐπι-νέω, *to nod to, to assent*, Ac. xviii. 20.\*
- ἐπι-νοια, *ας, ἡ, thought, purpose*, Ac. viii. 22.\*
- ἐπι-ορκέω, *ω, ἦσω, to swear falsely*, Mat. v. 33.\*
- ἐπι-ορκος, *ον, perjured*, 1 Tim. i. 10.\*
- ἐπιούσιος, *ον, probably from ἐπουσα (ἐπειμι), for the morrow, i.e., necessary or sufficient*, Mat. vi. 11; Lu. xi. 3 (N. T).\*

**ἐπι-πίπτω**, to fall upon (ἐπὶ, acc.), rush upon, Mar. iii. 10 (dat.); fig., to come upon (dat., or ἐπὶ, acc. or dat.), as an emotion, etc., Lu. i. 12; Ac. viii. 16.

**ἐπι-πλήσσω**, to rebuke, to chide, 1 Tim. v. 1.\*

**ἐπι-ποθέω**, ὦ, to desire earnestly, to long for or after (inf. or acc.), as 2 Cor. v. 2; to lust, abs., Ja. iv. 5.

**ἐπι-πόθησις**, εως, ἡ, longing, 2 Cor. vii. 7, 11. (N. T.)\*

**ἐπι-πόθητος**, ον, longed for, Phil. iv. 1. (N. T.)\*

**ἐπι-ποθία**, ας, ἡ, like ἐπιπόθησις, longing, Ro. xv. 23. (N. T.)\*

**ἐπι-πορεύομαι**, dep., mid., to journey to (πρός), Lu. viii. 4.\*

**ἐπι-πράπτω**, to sew to, or upon, Mar. ii. 21 (ἐπὶ, dat.). (N. T.)\*

**ἐπι-πρίπτω**, to cast, or throw upon, Lu. xix. 35; of care cast upon God, 1 Pet. v. 7 (ἐπὶ, acc.).\*

**ἐπι-σημῶς**, ον, remarkable, distinguished, in either a bad or good sense, Mat. xxvii. 10; Ro. xvi. 7.\*

**ἐπι-σιτισμός**, οὗ, ὁ, food, provisions, Lu. ix. 12.\*

**ἐπι-σκεπτομαι**, σκέφομαι, dep., to look upon, to visit, as Ac. vii. 23; Mat. xv. 36, 43; of God, Ac. xv. 14; to look out, to select, Ac. vi. 3.

**ἐπι-σκενάζομαι**, see ἀποσκ-  
**ἐπι-σκηνώω**, ὦ, to fix a tent upon, to dwell, or remain on (ἐπὶ, acc.), 2 Cor. xii. 9.\*

**ἐπι-σκιάζω**, ἄσω, to overshadow (acc. or dat.), Mat. xvii. 5; Mar. ix. 7; Lu. i. 35, ix. 34; Ac. v. 15.\*

**ἐπι-σκοπέω**, ὦ, to act as ἐπίσκοπος, to oversee, to care for, 1 Pet. v. 2 (W. H. omit); μή, lest, Heb. xii. 15.\*

**ἐπι-σκοπή**, ἥς, ἡ, (1) visitation for kind and gracious purposes, Lu. xix. 44; 1 Pet. ii. 12; (2) office, charge, Ac. i. 20 (from S.); (3) the office of a bishop, 1 Tim. iii. 1. (S.)\*

**ἐπί-σκοπος**, ον, ὁ, (1) one who inspects, or superintends, of Christ, 1 Pet. ii. 25; (2) an overseer of a church, bishop, Ac. xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7.\*

**ἐπι-σπᾶω**, ὦ, to become uncircumcised, 1 Cor. vii. 18.\*

**ἐπι-σπείρω**, to sow in addition, Mat. xiii. 25 (W. H.)\*

**ἐπι-ίσταμαι**, dep., to know well, to understand (acc.), to know, with ὅτι, ὡς, etc.

**ἐπί-σταςις**, εως, ἡ (W. H.), approach, onset, Ac. xxiv. 12; 2 Cor. xi. 28.\*

**ἐπι-στάτης**, ον, ὁ, superintendant, master; only in Lu., in voc., ἐπιστάτα, addressed to Jesus, Master, v. 5, viii. 24, 45, ix. 33, 49, xvii. 13.\*

**ἐπι-στᾶλω**, to send by letter to, to write, Ac. xv. 20, xxi. 25 (W. H. ἀποστ-); Heb. xiii. 22.\*

**ἐπι-στήμων**, ον, skillful, experienced, Ja. iii. 13.\*

**ἐπι-στηρίζω**, to establish besides, confirm, Ac. xiv. 22, xv. 32, 41, xviii. 23 (not W. H.).\*

**ἐπι-στολή**, ἥς, ἡ, an epistle, a letter, Ac. xv. 30; 2 Cor. x. 10.

**ἐπι-στομίζω**, to stop the mouth of, Tit. i. 11.\*

**ἐπι-στρέφω**, ψω, (1) trans., to cause to turn (acc. and ἐπὶ), as to God, or to the worship of God, Ac. ix. 35; (2) intrans., to return, to turn back, either to good or evil, Ac. xxvi. 18; 2 Pet. ii. 21; to return upon, as a refused salutation, Mat. x. 13 (ἐπὶ, eis, πρός).

**ἐπι-στροφή**, ἥς, ἡ, a turning, conversion, Ac. xv. 3.\*

**ἐπι-συν-άγω**, ἄγω, to gather together, into one place, as Mat. xxiii. 37.

**ἐπι-συν-αγωγή**, ἥς, ἡ, a gathering together, in one place, 2 Th. ii. 1; Heb. x. 25. (Ap.)\*

**ἐπι-συν-τρέχω**, to run together besides, Mar. ix. 25. (N. T.)\*

**ἐπι-σύν-στασις**, εως, ἡ (W. H. ἐπιστάσις), (1) a seditious concourse, Ac. xxiv. 12; (2) a troublesome throng, 2 Cor. xi. 28. (S.)\*

**ἐπι-σφαλής**, ἐς, likely to fall, dangerous, Ac. xxvii. 9.\*

**ἐπι-ισχύω**, to be more urgent, Lu. xxiii. 5.\*

**ἐπι-σφρεύω**, εφω, to heap up, to obtain a multitude of, 2 Tim. iv. 3.\*

**ἐπι-ταγῆ**, ἥς, ἡ, a command, an

injunction, 2 Cor. viii. 8; Tit. ii. 15.

**ἐπι-τάσσω**, ἔω, to command (abs.), Lu. xiv. 22; enjoin upon (dat. of pers., thing in acc. or inf.), Mar. ix. 25.

**ἐπι-τελέω**, ὦ, ἔσω, to bring to an end, to perform, as a service. 1 Heb. ix. 6; mid., to come to an end, to leave off, Gal. iii. 3; pass., of sufferings, to be imposed upon, 1 Pet. v. 9.

**ἐπιτήδειος**, α, ον, fit, needful, Ja. ii. 16.\*

**ἐπι-τίθημι**, θήσω, to put, place, or lay upon (with acc. and dat., or ἐπὶ, acc. or gen.), as the hands (to heal), as stripes, etc.; of gifts, to load with, Ac. xxviii. 10; mid., to rush upon in hostility, to oppose, Ac. xviii. 10.

**ἐπι-τιμᾶω**, ὦ, to rebuke (dat.), Lu. xvii. 3; to admonish (iva), Mat. xii. 16.

**ἐπι-τιμία**, ας, ἡ, punishment, 2 Cor. ii. 6.\*

**ἐπι-τρέπω**, to allow, permit, Mat. viii. 21; Heb. vi. 3.

**ἐπι-τροπή**, ἥς, ἡ, commission, full power, Ac. xxvi. 12.\*

**ἐπι-τροπος**, ον, ὁ, one who is intrusted with; (1) a steward, Mat. xx. 8; Lu. viii. 3; (2) a tutor, Gal. iv. 2.\*

**ἐπι-τυγχάνω**, to attain, acquire, (gen. or acc.), Ro. xi. 7; Heb. vi. 15, xi. 33; Ja. iv. 2.\*

**ἐπι-φαίνω**, 1st aor. inf. ἐπιφά-νω, 2d aor. pass. ἐπεφάνην, (1) to appear, as stars, Ac. xxvii. 20; (2) to shine upon (dat.), Lu. i. 79; (3) met., to be clearly known, Tit. ii. 11, iii. 4.\*

**ἐπιφάνεια**, ας, ἡ, appearance, the advent of Christ, past and future, 1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8; Tit. ii. 13; manifestation, 2 Th. ii. 8.\* Syn.: see ἀποκάλυψις.

**ἐπιφανής**, ἐς, glorious, illustrious, Ac. ii. 20.\*

**ἐπι-φάω**, or -φάσκω, fut. σω, to shine upon, give light to (dat.), Ep. v. 14. (S.)\*

**ἐπι-φύω** (see Gr. § 103, 6), to bring to (ἐπὶ, acc.), Ac. xix. 12 (not W. H.); to superadd, Phil. i. 16; to bring upon, inflict, as punishment, Ro. iii. 5; to bring against, as an ac-

cusation, Ac. xxv. 18 (not W. H.); Ju. 9.\*  
**ἐπι-φωνέω**, *ō*, to cry out, to shout, Lu. xxiii. 21; Ac. xii. 22, xxi. 34, xxii. 24 (W. H.).\*  
**ἐπι-φύσκει**, *ō*, to grow light, to dawn, Mat. xxviii. 1; Lu. xxiii. 54.\*  
**ἐπι-χειρώ**, *ō*, to take in hand, undertake, Lu. i. 1; Ac. ix. 29, xix. 13.\*  
**ἐπι-χέω**, *ō*, to pour upon, Lu. x. 34.\*  
**ἐπι-χορηγέω**, *ō*, to supply, 2 Pet. i. 5; 2 Cor. ix. 10; Gal. iii. 5; pass., to be furnished or supplied, Col. ii. 19; 2 Pet. i. 11.\*  
**ἐπι-χορηγία**, *as, ἡ*, a supply, Phil. i. 19; Ep. iv. 16. (N. T.).\*  
**ἐπι-χρίω**, *ō*, to spread on, anoint (ἐπλ, acc.), Jn. ix. 6 (not W. H.), 11.\*  
**ἐπι-οικοδομῶ**, *ō*, to build upon (ἐπλ, acc. or dat.), fig., 1 Cor. iii. 10-14; Ep. ii. 20; to build up, edify, Ac. xx. 32 (not W. H.); Col. ii. 7; Ju. 20.\*  
**ἐπι-σκέλλω**, *ō*, to force forward, to run (a ship) aground, Ac. xxvii. 41 (ἐπισκέλλω, W. H.).\*  
**ἐπι-ονομάω**, *ō*, to name, or call by a name of honor, pass. only, Ro. ii. 17.\*  
**ἐπι-οπτέω**, *ō*, to look upon, view attentively, 1 Pet. ii. 12, iii. 2.\*  
**ἐπι-όπτης**, *ov, ὁ*, an eye-witness, 2 Pet. i. 16.\*  
**ἔπος**, *ous, τὸ*, a word; *ὡς ἔπος εἰπείν*, so to speak, Heb. vii. 9.\*  
**ἐπι-ουράνιος**, *ov*, heavenly, celestial, of God, Mat. xviii. 35 (W. H. οὐράνιος); of intelligent beings, Phil. ii. 10; of the starry bodies, 1 Cor. xv. 40; of kingdom, country, etc.; neut. plur., τὰ ἐπουράνια, heavenly things, or places, Jn. iii. 12; Ep. i. 3, 20, ii. 6, iii. 10; Heb. viii. 5, ix. 23.  
**ἐπτὰ**, *oi, ai, τὰ*, card. num., seven, Lu. ii. 36; Ac. vi. 3; often symbol. in Revelation; *οἱ ἐπτὰ*, the seven deacons, Ac. xxi. 8.  
**ἐπτάκις**, num. adv., seven times, Mat. xviii. 21, 22; Lu. xvii. 4.\*  
**ἐπτακιο-χάσιοι**, *ai, a*, card. num., seven thousand, Ro. xi. 4.\*

**ἐπω**, see *ἐπον*.

**Ἐραστος**, *ov, ὁ*, Erastus, (1) Ac. xix. 22; (2) Ro. xvi. 23. Which is meant in 2 Tim. iv. 20 is uncertain.\*

**ἐργάζομαι**, *σομαι*, dep., perf. in pass. sense, *ἐργασμαι*; (1) abs., to work, to trade, Lu. xiii. 14; Mat. xxv. 16; (2) to perform, do, Col. iii. 23; Jn. vi. 28; (3) to practice, as virtues, to commit, as sin, Ac. x. 35; Ja. ii. 9; (4) to acquire by labor, Jn. vi. 27.

**ἐργασία**, *as, ἡ*, (1) a working, performing, Ep. iv. 9; (2) effort, diligent labor, Lu. xii. 58; (3) work, gain by work, Ac. xvi. 16, 19; Ac. xix. 24; (4) occupation, business, Ac. xix. 25.\*

**ἐργάτης**, *ov, ὁ*, a worker, laborer, Mat. ix. 37; applied to workers in the church, 2 Tim. ii. 15; a doer, of iniquity, Lu. xiii. 27.

**ἔργον**, *ov, τὸ*, work, employment, Mat. xiii. 34; Jn. xvii. 4; 1 Cor. xv. 58; anything accomplished, Ac. vii. 41; Heb. i. 10; an act, deed, in various senses, Jn. ix. 3; Rev. ii. 6; Ja. ii. 14; 1 Pet. i. 17.

**ἐρεθίζω**, *ō*, to stimulate, to provoke, 2 Cor. ix. 2; Col. iii. 21.\*

**ἐρείδω**, *σω*, to stick fast, Ac. xxvii. 41.\*

**ἐρεΐγομαι**, *ζομαι*, to utter, Mat. xiii. 35.\*

**ἐρευνάω**, *ō*, *ἥσω* (W. H. ἐρυνάω), to search diligently, Jn. v. 39; Ro. viii. 27; Rev. ii. 23.

**ἐρέω**, obsolete, see *φημι* and *εἶπον*.

**ἐρημία**, *as, ἡ*, a solitude, a wilderness, Mat. xv. 33; Mar. viii. 4; Heb. xi. 38; 2 Cor. xi. 26.\*

**ἐρημος**, *ov*, deserted, desolate, waste, Ac. i. 20; Gal. iv. 27; used in the fem., as a subst., for a wilderness, Lu. i. 80; *ἐρημος τῆς Ἰουδαίας*, the wilderness of Judaea, the tract west of the Dead Sea, Mat. iii. 1; *ἡ ἐρημος*, the wilderness in which the Israelites wandered, Ac. vii. 30, 36, 38.

**ἐρημώω**, *ō*, to make desolate, Mat. xii. 25; Lu. xi. 17; to

reduce to naught, Rev. xvii. 16, xviii. 17, 19.\*

**ἐρήμωσις**, *ews, ἡ*, desolation, Mat. xxiv. 15; Lu. xxi. 20; Mar. xiii. 14. (S.).\*

**ἐρίζω**, *λω* (ἐρίς), to contend, dispute, Mat. xii. 19.\*

**ἐριθεία**, *as, ἡ* (W. H. ἐριθία), self-seeking, a partisan and factious spirit, Ro. ii. 8; Phil. i. 16, ii. 3; Ja. iii. 14, 16; plur. in 2 Cor. xii. 20; Gal. v. 20.\*

**ἐρίων**, *ov, τὸ*, wool, Heb. ix. 19; Rev. i. 14.\*

**ἐρίς**, *idos, ἡ*, contention, strife, Ro. i. 29; Gal. v. 20.

**ἐρίφιον**, *ov, τὸ*, and *ἐριφος*, *ov, ὁ*, a goat, kid, Mat. xxv. 32, 33; Lu. xv. 29.\*

**Ἑρμάς**, *ai, ὁ*, Doric for Ἑρμῆς, Hermes, Ro. xvi. 14.\*

**ἑρμηνεία**, *as, ἡ*, interpretation, 1 Cor. xii. 10, xiv. 26.\*

**ἑρμηνεύω**, *ō*, to interpret, translate, Jn. i. 38 (not W. H.), 42, ix. 7; Heb. vii. 2.\*

**Ἑρμῆς**, *ov, ὁ*, (1) the Greek deity Hermes (in Latin, Mercury), Ac. xiv. 12; (2) Hermes, Ro. xvi. 14.\*

**Ἑρμογένης**, *ous, ὁ*, Hermogenes, 2 Tim. i. 15.\*

**ἐρπετὶον**, *ov, τὸ*, a creeping creature, a reptile, Ac. x. 12, xi. 6; Ro. i. 23; Ja. iii. 7.

**ἐρυθρός**, *ai, ὁν, red*; *ἡ ἐρυθρὰ θάλασσα*, the Red Sea, Ac. vii. 36; Heb. xi. 29.\*

**ἐρχομαι**, *ἐλεύσομαι* (see Gr. § 103, 2, Wi. § 15, Bu. § 58), to come, to go, of persons or of things; *ὁ ἐρχόμενος*, the coming one, i.e., the Messiah, Mat. xi. 3; Heb. x. 37; Rev. i. 4, 8, iv. 8; to come, after, before, to, against, etc., as determined by the preposition which follows; to come forth, as from the grave, 1 Cor. xv. 35; to come back, as the prodigal, Lu. xv. 30.

**ἐρωτάω**, *ō*, *ἥσω*, to question, Mat. xxi. 24; to ask, to beseech, Lu. vii. 36; Phil. iv. 3. Syn.: see *αἰτέω*.

**ἑσθῆς**, *ἡτος, ἡ* (ἐννυμ, 1st aor. ἐσθην), clothing, garment, Lu. xiii. 11; Ac. xii. 21.

**ἑσθησις**, *ews, ἡ*, clothing, Lu. xxiv. 4 (ἑσθῆς, W. H.).\*

**ἑσθίω**, 2d aor., *ἐφαγον* (see Gr. § 103, 3, Wi. § 15, Bu. § 58),



to eat, to partake of food, used abs. or with acc. of food, or *ἐκ*, a word like some being understood; with *μετά*, gen., to eat with; with dat. (as Ro. xiv. 6), to eat to the honor of; met., to devour, to consume, as rust does, Ja. v. 3; or fire, Heb. x. 27.  
*ἔσθω* (W. H.) = *ἐσθίω*, Mar. i. 6; Lu. xxii. 30.  
*ἔσθλι* (W. H. *ελ*), *δ*, *Estli*, Lu. iii. 25.\*  
*ἐσ-σπρον*, *ου*, *τό*, a mirror (of polished metal), Ja. i. 23; 1 Cor. xiii. 12.\*  
*ἐσπέρα*, *ας*, *ἡ* (prop. adj. with *ώρα*), evening, Lu. xxiv. 39; Ac. iv. 3, xxviii. 23.\*  
*ἔσρῳ*, *δ*, *Esrom*, Mat. i. 3; Lu. iii. 33.\*  
*ἐσχάτος*, *η*, *ον*, (1) the last, remotest, in situation, dignity, or time, *τὸ ἐσχάτον*, *τὰ ἐσχάτα*, as subst., the extremity, last state; (2) used predicatively as an adverb, Mar. xii. 6, 22; absolutely, 1 Cor. xv. 8; (3) the end of what is spoken of, e.g., the feast, Jn. vii. 37; the world, Jn. vi. 39, 40; (4) spec. of the Christian dispensation as the last, or latter (days), Heb. i. 2; (5) the last (day), i.e., the day of judgment; (6) the phrase *ὁ πρῶτος καὶ ὁ ἐσχάτος*, Rev. i. 11, 17, ii. 8, the first and the last, describes the eternity of God.  
*ἐσχάτως*, adv., extremely, *ἐσχάτως ἔχει*, is at the last extremity, Mar. v. 23.\*  
*ἔσω*, adv. of place, within, abs., Mat. xxvi. 58; with gen., Mar. xv. 16; with an article preced., the inner, Ro. vii. 22; *οἱ ἔσω*, those within the Christian fold, opp. to *οἱ ἔξω*, 1 Cor. v. 12.  
*ἐσωθεν*, adv. of place, from within, within, Lu. xi. 7; Rev. iv. 8; *τὸ ἐσωθεν*, the interior, i.e., the mind or soul, Lu. xi. 39.  
*ἐσώτερος*, *α*, *ον* (comp. of *ἔσω*), inner, Ac. xvi. 24; Heb. vi. 19.\*  
*ἐταῖρος*, *ου*, *δ*, a companion, comrade, Mat. x. 16 (*ἑτερος*, W. H.); *ἐταῖρε*, voc., friend, Mat. xx. 13, xxii. 12, xxvi. 50.\*

*ἑτερο-γλῶσσος*, *ου*, *δ*, one of another tongue or language, 1 Cor. xiv. 21.\*  
*ἑτερο-διδασκαλέω*, *ῶ*, to teach a different doctrine, 1 Tim. i. 3, vi. 3. (N. T.)\*  
*ἑτερο-ἑγγέω*, *ῶ*, to be unequally yoked, fig., 2 Cor. vi. 14. (N. T.)\*  
*ἑτερος*, *α*, *ον*, other, another; indefinitely, any other; definitely, the other; diverse, different from. Syn.: see *ἄλλος*.  
*ἑτέρως*, adv., otherwise, differently, Phil. iii. 15.\*  
*ἔτι*, adv., yet, still, even, Lu. i. 15; also, Heb. xi. 36; implying accession or addition, besides.  
*ἐτοιμάζω*, *ῶ*, to prepare, make ready, Lu. xii. 47; Rev. xix. 7.  
*ἐτοιμασία*, *ας*, *ἡ*, preparation, readiness, Ep. vi. 15.\*  
*ἐτοίμως*, *η*, *ον*, and *-ος*, *ον*, prepared, ready, of things or persons, Mat. xxii. 4, 8; Lu. xii. 40; *ἐν ἐτοιμῇ ἔχειν*, to be in readiness, 2 Cor. x. 6.  
*ἐτοίμως*, adv., readily, in readiness, usually with *ἔχω*, Ac. xxi. 13; 2 Cor. xii. 14; 1 Pet. iv. 5.\*  
*ἔτος*, *ους*, *τὸ*, a year, Lu. iv. 25; *κατ' ἔτος*, yearly, Lu. ii. 41.  
*εὖ*, adv. (old neuter from *εὖς*), well, Ep. vi. 3; *εὖ ποιεῖν* (acc.), Mar. xiv. 7, to do good to; *εὖ πράσσειν*, to fare well, to prosper, Ac. xv. 29; used in commendation, well! well done! Mat. xxv. 21, 23; Lu. xix. 17.\*  
*Ἔβα*, *ας*, *ἡ*, Eve, 2 Cor. xi. 3; 1 Tim. ii. 13.\*  
*εὐ-αγγελίζω*, *ω*, *εὐαγγέλιζα*, *εὐ-ηγγελισμαι*, (1) act., to bring glad tidings to (acc. or dat.), Rev. x. 7, xiv. 6; (2) mid., to announce, to publish (acc. of message), to announce the gospel (abs.), to preach to, evangelize (acc. pers.); pass., to be announced, to have glad tidings announced to one. See Mat. xi. 5; Heb. iv. 2.  
*εὐαγγέλιον*, *ου*, *τὸ*, good tidings, the gospel, Mar. i. 15; Ac. xv. 7; Ep. i. 13.  
*εὐαγγελιστής*, *ου*, *δ*, a messenger of good tidings, an evangelist, Ac. xxi. 8; Ep. iv. 11; 2 Tim. iv. 5. (N. T.)\*

*εὐ-αρεστέω*, *ῶ*, to be well-pleasing to (dat.), Heb. xi. 5, 6; pass., to be pleased with, Heb. xiii. 16.\*  
*εὐ-ἀρεστος*, *ον*, acceptable, well-pleasing, Ro. xii. 12. (Ap.)  
*εὐαρέστως*, adv., acceptably, Heb. xii. 28.\*  
*Εὐβουλος*, *ου*, *δ*, Eubulus, 2 Tim. iv. 21.\*  
*εὖ-γε*, well done! Lu. xix. 17 (W. H.)\*  
*εὐγενής*, *ές*, well-born, noble, noble-minded, Lu. xix. 12; Ac. xvii. 11; 1 Cor. i. 26.\*  
*εὐδία*, *ας*, *ἡ* (from *εὖ* and *Ζεύς*, gen. *Διός*), fair weather, Mat. xvi. 2.\*  
*εὐ-δοκέω*, *ῶ*, *ἥσω*, *εὐδόκησα* and *ᾤδοκῃ*, to think it good, decide, Lu. xii. 32; 1 Th. iii. 1; to be well pleased with, Mat. xvii. 5; 2 Pet. i. 17.  
*εὐδοκία*, *ας*, *ἡ*, pleasure, goodwill, Phil. ii. 13; 2 Th. i. 11; Mat. xi. 26.  
*εὐεργεσία*, *ας*, *ἡ*, a good deed to (gen.), a benefit, Ac. iv. 9; 1 Tim. vi. 2.\*  
*εὐεργετέω*, *ῶ*, to do good, to bestow benefits, Ac. x. 38.\*  
*εὐ-εργέτης*, *ου*, *δ*, a benefactor, Lu. xxii. 25.\*  
*εὖ-θετος*, *ον*, well-placed, fit, useful, Lu. ix. 62, xiv. 35; Heb. vi. 7.\*  
*εὐθὺς*, adv., immediately, soon, Mat. iv. 20; Gal. i. 16; 3 Jn. 14.  
*εὐθύ-δρομεύω*, *ω*, to run in a straight course, Ac. xvi. 11, xxi. 1.\*  
*εὐ-θυμέω*, *ῶ*, to be cheerful, Ac. xxvii. 22, 25; Ja. v. 13.\*  
*εὐ-θυμω*, *ον*, cheerful, having good courage, Ac. xxiv. 10 (Rec.), xxvii. 36.\*  
*εὐθύμως*, cheerfully, Ac. xxiv. 10 (W. H.)\*  
*εὐδύνω*, to make straight, Jn. i. 23; to guide, to steer, as a ship, Ja. iii. 4.\*  
*εὐθύς*, *εἰα*, *ὅ*, straight; met., right, true; also adv., of time, straight, i.e., immediately, forthwith, as *εὐθύς* (W. H. often *εὐθὺς* for Rec. *εὐθύς*).  
*εὐθύτης*, *η*, *τις*, rectitude, uprightness, Heb. i. 8 (from S.)\*  
*εὐ-καιρέω*, *ῶ*, to have leisure or opportunity, Mar. vi. 31; Ac. xvii. 21; 1 Cor. xvi. 12.\*

- ευκαιρία**, ας, ἡ, *convenient time, opportunity*, Mat. xxvi. 16; Lu. xxii. 6.\*
- εὐ-καιρος**, ον, *well-timed, opportune*, Mar. vi. 21; Heb. iv. 16.\*
- ευκαίρως**, adv., *opportunistly*, Mar. xiv. 11; opposed to *ἀκαίρως*, 2 Tim. iv. 2.\*
- εὐ-κοπος**, ον, *easy*, neut. comp. only, *εὐκοπώτερον*, *easier*, as Mat. ix. 5. (N. T.)
- εὐ-λάβεια**, ας, ἡ, *reverence, fear of God, piety*, Heb. v. 7, xii. 28.\* Syn.: see *δεῖδαι*.
- εὐ-λαβέομαι**, οὔμαι, dep. pass., *to fear*, Ac. xxiii. 10 (W. H. φοβέω); with *μή*, *to take precaution*, Heb. xi. 7.\*
- εὐ-λαβής**, ἐς, *cautious, God-fearing, religious*, Lu. ii. 25; Ac. ii. 5, viii. 2, xxii. 12 (W. H.)\* Syn.: see *δεδισαίμην*.
- εὐ-λογέω**, ὦ, ἥσω, *to praise, i.e., God*, Lu. i. 64; *to invoke blessings on, i.e., men*, Ro. xii. 14; *to bless or to ask blessing on, i.e., food*, Lu. ix. 16; so of the Lord's Supper, Mat. xxvi. 26; 1 Cor. x. 16; used of what God does, *to bless, to cause to prosper*, Ac. iii. 26; hence, perf. pass. part. *εὐλογημένος*, *blessed, favored of God*, Mat. xxv. 34.
- εὐλογητός**, ον (verbal adj. from proceed.), *worthy of praise, of blessing*, used only of God, Mar. xiv. 61; Lu. i. 68; Ro. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; 1-p. i. 3; 1 Pet. i. 3. (S.)\*
- εὐ-λογία**, ας, ἡ, *adulation, flattery*, Ro. xvi. 18; *blessing, praise*, to God, Rev. vii. 12; *an invocation of blessings, benediction*, Heb. xii. 17; *blessing, benefit*, 2 Cor. ix. 5; 1 Pet. iii. 9.
- εὐ-μετά-δοτος**, ον, *ready to give, liberal*, 1 Tim. vi. 18. (N. T.)\*
- Εὐνίκη**, ἡς, ἡ, *Eunice*, 2 Tim. i. 5.\*
- εὐ-νοέω**, ὦ, *to be well disposed to*, Mat. v. 25.\*
- εὐ-νοια**, ας, ἡ, *good-will*, 1 Cor. vii. 3 (not W. H.); Ep. vi. 7.\*
- εὐνοῦχ(ω)**, σω, *εὐνουχίσθη*, *to emasculate, make a eunuch*, pass., Mat. xix. 12.\*
- εὐνούχος**, ον, ὁ, *a eunuch*, Mat. xix. 12; Ac. viii. 27-30.\*
- Εὐνοδία**, ας, ἡ, *Ewodia*, Phil. iv. 2.\*
- εὐ-οδῶ**, ὦ, in N. T. pass. only, *to be led in a good way, to prosper*, Ro. i. 10; 1 Cor. xvi. 2; 3 Jn. 2.\*
- εὐ-πάρεδρος**, ον, see *εὐπρόσδεος*. (N. T.)
- εὐ-πειθής**, ἐς, *easily obeying, compliant*, Ja. iii. 17.\*
- εὐ-περί-στατος**, ον, *skillfully surrounding, i.e., besetting*, Heb. xii. 1.\*
- εὐ-ποιτα**, ας, ἡ, *well-doing, beneficence*, Heb. xiii. 16.\*
- εὐ-πορέω**, ὦ, *mid., to have means, to be prosperous*, Ac. xi. 29.\*
- εὐ-πορία**, ας, ἡ, *wealth*, Ac. xix. 25.\*
- εὐ-πρέπεια**, ας, ἡ, *beauty, gracefulness*, Ja. i. 11.\*
- εὐ-πρόσ-δεκτος**, ον, *acceptable*, Ro. xv. 16, 31; 2 Cor. vi. 2 viii. 12; 1 Pet. ii. 5.\*
- εὐ-πρόσ-εδρος**, ον, *assiduous, constantly attending on*, 1 Cor. vii. 35 (*εὐπάρεδρος*, W. H.). (N. T.)\*
- εὐ-προσωπῶ**, ὦ, *to make a fair appearance*, Gal. vi. 12. (N. T.)\*
- εὐρ-ακύλων**, ωνος, ὁ, *the Euraquilo, a N.E. wind*, Ac. xxvii. 14 (W. H.). (N. T.)\*
- εὐρίσκω**, εὐρήσω, *εὐρηκα*, *εὐρον*, *εὐρέθη*, (1) *to find, to discover*, Lu. ii. 45; (2) *to ascertain, to find by compulation, or by examination, as a judge*, Ac. xiii. 28; (3) *to obtain*, Heb. ix. 12; (4) *to contrive, find out how*, Lu. xix. 48.
- εὐρο-κλύδων**, ωνος, ὁ (from *εὔρος*, the S.E. wind, and *κλύδων*, *wave*), *Euroclydon, a stormy wind, a hurricane*, Ac. xxvii. 14. (N. T.)\*
- εὐρύ-χωρος**, ον, *broad, spacious*, Mat. vii. 13.\*
- εὐσέβεια**, ας, ἡ, *piety, godliness*, Ac. iii. 12; 2 Tim. iii. 5.
- εὐσεβέω**, ὦ, *to show piety, to worship*, Ac. xvii. 23; 1 Tim. v. 4.\*
- εὐ-σεβής**, ἐς, *religious, pious*, Ac. x. 2, 7, xxii. 12 (W. H. *εὐλαβής*); 2 Pet. ii. 9.\* Syn.: see *δεδισαίμην*.
- εὐσεβέως**, adv., *piously, religiously*, 2 Tim. iii. 12; Tit. ii. 12.\*
- εὐ-σημος**, ον, *distinct, intelligible*, 1 Cor. xiv. 9.\*
- εὐ-σπλαγχνος**, ον, *full of pity*,
- tender-hearted*, Ep. iv. 32; 1 Pet. iii. 8.\*
- εὐ-σχημῶνως**, adv., *in a seemly manner, decently*, Ro. xiii. 13; 1 Cor. xiv. 40; 1 Th. iv. 12.\*
- εὐ-σχημοσύνη**, ἡς, ἡ, *decorum, becomingness*, 1 Cor. ii. 23.\*
- εὐ-σχημῶν**, ον, *reputable, decorous*, Mar. xv. 43; Ac. xiii. 50, xvii. 12; τὸ εὐσχημῶν, *seemliness*, 1 Cor. vii. 35, xii. 24.\*
- εὐ-τόνως**, adv., *vehemently, forcibly*, Lu. xxiii. 10; Ac. xviii. 28.\*
- εὐ-τραπέλα**, ας, ἡ, *low jesting, ribaldry*, Ep. v. 4.\*
- Εὐτυχος**, ον, ὁ, *Eutychus*, Ac. xx. 9.\*
- εὐ-φημία**, ας, ἡ, *commendation, good report*, 2 Cor. vi. 8.\*
- εὐ-φημος**, ον, *sounding well, spoken in a kindly spirit*, Phil. iv. 8.\*
- εὐ-φορέω**, ὦ, *to bear plentifully*, Lu. xii. 16.\*
- εὐ-φραίνω**, ῶ, *εὐφράνθην* and *ὑψοφράνθην*, act., *to make glad*, 2 Cor. ii. 2; pass., *to be glad, to rejoice*, Lu. xii. 19; Ac. ii. 26; Rev. xviii. 20.
- Εὐφράτης**, ον, ὁ, *the Euphrates*, Rev. ix. 14, xvi. 12.\*
- εὐφροσύνη**, ἡς, ἡ, *joy, gladness*, Ac. ii. 28, xiv. 17.\*
- εὐ-χαριστέω**, ὦ, *to thank, give thanks*, Ac. xxvii. 35; Ro. i. 8.
- εὐχαριστία**, ας, ἡ, *gratitude, thanksgiving*, as 2 Cor. ix. 11, 12. Syn.: see *αἰτνῆμα*.
- εὐ-χάριστος**, ον, *thankful, grateful*, Col. iii. 15.\*
- εὐχή**, ἡς, ἡ, (1) *prayer*, Ja. v. 15; (2) *a vow*, Ac. xviii. 18, xxi. 23.\* Syn.: see *αἰτνῆμα*.
- εὐχομαι**, *to pray*, Ac. xxvi. 29; 2 Cor. xiii. 7; Ja. v. 16 (*for* with *ὅτι* or *ἐπὶ* gen.); *to wish*, Ac. xxvii. 29; Ro. ix. 3; 2 Cor. xiii. 9; 3 Jn. 2.\*
- εὐ-χρηστος**, ον, *useful*, 2 Tim. ii. 21, iv. 11; Philem. i. 1.\*
- εὐ-ψυχῶ**, ὦ, *to be in good spirits, to be cheerful*, Phil. ii. 19.\*
- εὐ-ωδία**, ας, ἡ, *fragrance, good odor*, 2 Cor. ii. 15; Ep. v. 2; Phil. iv. 18.\*
- εὐώνυμος**, ον, *left, hand*, Ac. xxi. 3; foot, Rev. x. 2; ἐξ *εὐωνύμων* (neut. plur.), *on the left*, Mat. xx. 21, 23.

ἐφ-ἄλλομαι, *to leap upon, ἐπι*, acc., Ac. xix. 16.\*  
 ἐφ-ἅπασι, adv., *once for all*, Ro. vi. 10; Heb. vii. 27, ix. 12, x. 10; *at once*, 1 Cor. xv. 6.\*  
 Ἐφεσῖνος, ἡ, ον, *Ephesian, i.e., church*, Rev. ii. 1 (not W. H.).\*  
 Ἐφεσῖος, α, ον, *Ephesian, belonging to Ephesus*, Ac. xix. 28, 34, 35, xxi. 29.\*  
 Ἐφεσος, ου, ἡ, *Ephesus*, Ac. xviii. 19, 21, 24.  
 ἐφ-ευρετής, οὔ, δ, *an inventor, contriver*, Ro. i. 30.\*  
 ἐφ-ημερία, ας, ἡ, *a course, a division of priests for interchange of service*, Lu. i. 3, 8. (S).\*  
 ἐφ-ήμερος, ου, *daily*, Ja. ii. 15.\*  
 ἐφ-ικνεῖσθαι, dep., 2d aor. inf. *ἐφικέσθαι, to come to, reach, ἀχρι or εἰς*, 2 Cor. x. 13, 14.\*  
 ἐφ-ίστημι, 2d aor. ἐπέστην; perf. part. ἐφιστάς; always intrans. or mid. in N. T., (1) *to stand by*, Lu. ii. 38; Ac. xii. 7; (2) *to be urgent*, 2 Tim. iv. 2; (3) *to befall one, as evil*, Lu. xxi. 34; (4) *to be at hand, to impend*, 2 Tim. iv. 6.  
 ἐφνίδιος, see αἰφνίδιος.  
 ἐφ-ώραω, ὦ, 2d aor. ἐπέιδον, *to look upon*, Lu. i. 25; Ac. iv. 29.\*  
 Ἐφραῖμ, δ, *Ephraim, a city*, Jn. xi. 54.\*  
 ἐφραθά, an Aramaic verb, imperative, *be thou opened*, Mar. vii. 34. (N. T.).\*  
 ἐχθές, see χθές.  
 ἐχθρα, ας, ἡ, *enmity*, Gal. v. 20; Ep. ii. 15, 16.  
 ἐχθρός, ὁ, ὄν, *hated, Ro. xi. 28; hostile*, 1 Cor. xv. 25; used as subst., *an enemy*, Mat. x. 36; ὁ ἐχθρός, Lu. x. 19, *the enemy, i.e., Satan*.  
 ἐχθρῶνα, ης, ἡ, *a viper*, lit., Ac. xxviii. 3; fig., as Mat. iii. 7.  
 ἐχῶ, ἔξω, impf. εἶχον, 2d aor. ἔσχον, perf. ἔσχηκα; (1) *to have or possess, in general, physically or mentally, temporarily or permanently; μὴ ἔχειν, to lack, to be poor*, Lu. viii. 6; 1 Cor. xi. 22; (2) *to be able*, Mar. xiv. 8; Heb. vi. 13; 2 Pet. i. 15; (3) with adverbs, or adverbial phrases, elliptically, "to have

(one's self) in any manner," to be, as κακῶς ἔχειν, *to be ill; ἐσχάτως ἔχειν, to be at the last extremity*; (4) *to hold*, 1 Tim. iii. 9; 2 Tim. i. 13; *to esteem*, Mat. xiv. 5; Phil. ii. 29; (5) mid., ἔχομαι, *to be near or next to*, Mar. i. 38; used of time, Ac. xxi. 26, *the day coming, the next day*; τὰ ἐχόμενα σωτηρίας, *things joined to or pertaining to salvation*, Heb. vi. 9.  
 ἔως, conj. and adv., (1) of time, *till, until*, used also as prep. with gen. ἔως οὗ, or ἔως ὅπου, *until when*, Lu. xiii. 8; (2) of place, *up to, or as far as*, also with gen., sometimes with εἰς or πρὸς (acc.), Mat. xxvi. 58; Lu. xxiv. 50; Ac. xxvi. 11; (3) spoken of a limit or term to anything, *up to the point of*, Mat. xxvi. 38; Lu. xxii. 51; Ro. ii. 12; (4) with particles, ἔως ὅπου, ἔως τοῦ νῦν, *until now*; ἔως ὅδε, *to this place*; ἔως πότε; *how long?*; ἔως ἐπτάκις, *until seven times*; ἔως ἄνω, *up to the brim*, etc.

## Z

Ζ, ζ, ζήτα, zeta, ζ, the sixth letter, orig. of a mixed or compound sound, as if δε, now generally pronounced *z* or *tr*. As a numeral, ζ' = 7; ζ' = 7000.  
 Ζαβουλόν, δ (Heb.), *Zebulon*, Mat. iv. 13, 15; Rev. vii. 8.\*  
 Ζακχαῖος, ου, ὁ, *Zacchæus*, Lu. xix. 2, 5, 8.\*  
 Ζαρά, δ (Heb.), *Zara or Zerah*, Mat. i. 3.\*  
 Ζαχαρίας, ου, ὁ, *Zacharias or Zachariah*, (1) *the father of John the Baptist*, Lu. i.; (2) *the son of Barachiah, slain in the temple*, Mat. xxiii. 35; Lu. xi. 51 (in 2 Chron. xxiv. 20 the son of Jehoiada).\*  
 ζῶω, ὡ, ζῶς, ζῶ, inf. ζῆν (W. H. ζῆν), fut. ζήσω or -ομαι, 1st aor. ἔζησα, *to live, as (1) to be alive*; part. ὁ ζῶν, *the Living One*, a description of God, as Mat. xvi. 16; (2) *to receive or regain life*, Jn. iv. 50; Mar. xvi. 11; (3) *to spend life in any way*, Gal. ii. 14; 2 Tim. iii. 12; (4) *to live, in*

the highest sense, to possess spiritual and eternal life, Lu. x. 28; Heb. x. 38; (5) met., as of water, *living or fresh*, opposed to stagnant, as Jn. iv. 10.

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Mat. iv. 21, x. 2.

ζεστός, ἡ, ὄν (ζέω), *boiling, hot*, fig., Rev. iii. 15, 16.\*

ζεύγος, ους, τό, (1) *a yoke (ζεύγνυμι, to join)*, Lu. xiv. 19; (2) *a pair*, Lu. ii. 24.\*

ζευκτηρία, ας, ἡ, *a band, a fastening*, Ac. xxvii. 40. (N. T.).\*  
 Ζεὺς, Διός, acc. Δία, *Zeus (Lat. Jupiter), the chief of the heathen deities*, Ac. xiv. 12, 13.\*

ζεῶ, part. ζέων, *to boil*; fig., *to be fervent*, Ac. xviii. 25; Ro. xii. 11.\*

ζηλεύω, *to be zealous*, Rev. iii. 19 (W. H.).\*

ζήλος, ου, ὁ, (1) *fervor, zeal*, Jn. ii. 17; (2) *rivalry, jealousy*, Ac. v. 17, xiii. 45; *fierceness*, Heb. x. 27.

ζηλόω, ὦ, ὥσω, (1) *to have zeal for, to desire earnestly* (acc.), 1 Cor. xii. 31; 2 Cor. xi. 2; Gal. iv. 17; (2) *to be envious or jealous*, Ac. vii. 9; 1 Cor. xiii. 4; Ja. iv. 2.

ζηλωτής, οὔ, δ, (1) *one very zealous for* (gen.), Ac. xxi. 20; (2) *a Zealot*, one of a class of Jews very zealous for the Mosaic law, only Lu. vi. 15; Ac. i. 13. See Κανανίτης.

ζημία, ας, ἡ, *damage, loss*, Ac. xxvii. 10, 21; Phil. iii. 7, 8.\*

ζημιόω, ὦ, pass., *to be damaged, to suffer loss of* (acc.), Mat. xvi. 26; Phil. iii. 8.

Ζηνᾶς, ᾶ, ὁ, *Zenas*, Tit. iii. 13.\*

ζητέω, ὦ, ἤσω, (1) *to seek, absolutely*, as Mat. vii. 7; (2) *to seek for* (acc.), Mat. vi. 33; Jn. v. 30; (3) *to desire, to wish for*, Mat. xii. 46; Col. iii. 1; *to inquire into*, Lu. xii. 29; Jn. xvi. 19.

ζήτημα, ατος, τό, *a question, dispute* (gen., or περὶ, gen.); Ac. xv. 2, xviii. 15, xxiii. 29, xxv. 19, xxvi. 3.\*

ζήτησις, εως, ἡ, *question, debate, controversy*, Jn. iii. 25; Ac. xxv. 20.

ζιζάνιον, ου, τό (perh. Syriac), *sizanium, darnel, a kind of*

- bastard wheat, Mat. xiii. 25-40. (N. T.)\*
- Ζοροβάβελ**, ὁ (Heb.), *Zerubbabel*, Mat. i. 12, 13; Lu. iii. 27.\*
- ζόφος**, οὐ, ὁ, *darkness, thick gloom*, 2 Pet. ii. 4, 17; Ju. 6, 13; Heb. xii. 18 (W. H.)\*
- ζυγός**, οὐ, ὁ, *a yoke*, (1) *met.*, of servitude, 1 Tim. vi. 1; (2) *fig.*, of any imposition by authority, Mat. xi. 29, 30; Ac. xv. 10; Gal. v. 1; (3) *a balance, pair of scales*, Rev. vi. 5.\*
- ζύμη**, ης, ἡ, *leaven*, Mat. xvi. 6; *fig.*, *corruptness*, 1 Cor. v. 6, 7, 8.
- ζυμῶω**, ὦ, *to ferment, to leaven*, Mat. xiii. 33; Lu. xiii. 21; 1 Cor. v. 6; Gal. v. 9.\*
- ζωγρέω**, ὦ (ζῶς, ἀγρέω), *to take alive, to catch, capture*, Lu. v. 10; 2 Tim. ii. 26.\*
- ζωή**, ης, ἡ (ζάω), *life*, literal, spiritual, eternal; ζῶν ἀλώ-νιος, *eternal life*, used of Christ, as the source of life, Jn. v. 26. *Syn.*: see βίος.
- ζώνη**, ης, ἡ, *a girdle*, Ac. xxi. 11; used as a *purse*, Mar. vi. 8.
- ζώννυμι** or *-νύω*, see Gr. § 114, Bu. 45, *to gird*, Jn. xxi. 18; Ac. xii. 8 (W. H.)\*
- ζωο-γονέω**, ὦ, ἥσω, *to preserve alive*, Lu. xvii. 33; Ac. vii. 19; *to give life to*, 1 Tim. vi. 13 (W. H.)\*
- ζῶον**, ου, τό, *a living creature, animal*, Heb. xiii. 11; 2 Pet. ii. 12.
- ζωο-ποιέω**, ὦ, ἥσω, *to make alive, to give life to*, Jn. v. 21, vi. 63; 1 Cor. xv. 22, 36, 45; 2 Cor. iii. 6; Gal. iii. 21; Ro. iv. 17, viii. 11; 1 Pet. iii. 18.\*

## H

- Η, η, ἥρα**, ετα, ε, the seventh letter. As a numeral,  $\eta' = 8$ ;  $\eta = 8000$ .
- ἥ**, a particle, disjunctive, or; interrogative, *whether* (see Gr. § 405, Wi. § 57, 16, Bu. 249); or comparative, *than* (see Gr. § 320, Wi. § 35, 1, 2, Bu. 360). With other particles, ἀλλ' ἥ, *except*; ἥ καί, *or else*; ἥπερ, *than at all*, Jn. xii. 43; ἥτοι... ἥ, *whether*

- ... or (excluding any other alternative), Ro. vi. 16.
- ἦ**, affirmative particle with μήν, *surely*, Heb. vi. 14 (W. H. εἰ).\*
- ἡγεμονεύω**, *to be governor*, as proconsul, Lu. ii. 2; procurator, Lu. iii. 1.\*
- ἡγεμονία**, ας, ἡ, *rule*, as of an emperor, Lu. iii. 1.\*
- ἡγεμών**, ὁ, *governor*, as the head of a district, Mat. x. 18; especially the procurator of Judæa, as Pilate, Felix, Festus, Lu. xx. 20; *a chief town*, Mat. ii. 6.
- ἡγέομαι**, οὔμαι, dep. mid., (1) *to be leader*, in N. T. only part., ὁ ἡγούμενος, *the leader or chief* (gen.), as Ac. xiv. 12; Heb. xiii. 7, 17, 24; (2) *to consider, reckon, count*, as Phil. iii. 7, 8.
- ἡδέως**, adv. (ἡδύς, *sweet*), *gladly*, Mar. vi. 20, xii. 37; 2 Cor. xi. 19.\*
- ἡδη**, adv. of time, *now, already*, as Mat. iii. 10; of the immediate future, Ro. i. 10.
- ἡδιόστα**, adv., *most gladly*, 2 Cor. xii. 9, 15.\*
- ἡδονή**, ης, ἡ, *pleasure, i.e., sensual, lust, strong desire*, Lu. viii. 14; Tit. iii. 3; Ja. iv. 3; 2 Pet. ii. 13; *lust*, Ja. iv. 1.\*
- ἡδύ-οσμον**, ου, τό (ἡδύς, ὁσμή), *minstrel*, Mat. xxiii. 23; Lu. xi. 42.\*
- ἥθος**, ους, τό, as ἔθος, *manner, custom*; plur. ἥθη, *morals*, 1 Cor. xv. 33.\*
- ἦκω**, ξω (perf. ἦκα, only Mar. viii. 3), *to have come, to be present* (see Gr. § 361 d, note, Wi. § 40, 46, Bu. 203).
- Ἡλᾶ**, ὁ (Heb.), *Heli*, Lu. iii. 23.\*
- ἡλί** (W. H. ἑλωί), (Heb.), *my God*, Mat. xxvii. 46 (from Ps. xxii. 2). (N. T.)\*
- Ἡλίας**, ου, ὁ, *Elias, i.e., Elijah*, Mat. xi. 14, xvi. 14.
- ἡλικία**, ας, ἡ, (1) *age, adult age*; ἡλικίαν ἔχει, *he is of age*, Jn. ix. 21; so, prob., Mat. vi. 27 (R. V. mrg.); (2) *stature, size*, Lu. xix. 3.
- ἡλικίος**, η, ον, *how great, how small*, Col. ii. 1; Ja. iii. 5.\*
- ἥλιος**, ου, ὁ, *the sun, the light of the sun*, Mat. v. 45; Ac. xiii. 11.
- ἦλος**, ου, ὁ, *a nail*, Jn. xx. 25.\*

- ἡμέας**, gen. ἡμῶν, dat. ἡμῖν, acc. ἡμᾶς, plur. of ἐγώ.
- ἡμέρα**, ας, ἡ, *a day, i.e., from sunrise to sunset*, Lu. xviii. 7; Ac. ix. 24; *a day of twenty-four hours*, Mat. vi. 34; *fig.* in various senses.
- ἡμέτερος**, α, ον, *our, our own*, Ac. ii. 11, xxvi. 5.
- ἡμιθανής**, ἐς, *half dead*, Lu. x. 30.\*
- ἡμιους**, εια, υ, gen., ἡμῖους, *half*; in neut. only, *half of*, (gen.) plur. (ἡμισῶν, W. H. ἡμισία), Lu. xix. 8; sing., Mar. vi. 23; Rev. xi. 9, 11, xii. 14.\*
- ἡμιόριον**, ου, τό, *a half-hour*, Rev. viii. 1.\*
- ἡνύκα**, adv., *when, whenever*, 2 Cor. iii. 15, 16.\*
- ἥπερ**, see ἥ.
- ἥπιος**, α, ον, *placid, gentle*, 1 Th. ii. 7 (W. H. νήπιος); 2 Tim. ii. 24.\*
- Ἡρ**, ὁ (Heb.), *Er*, Lu. iii. 28.\*
- ἥρεμον**, ον, *quiet, tranquil*, 1 Tim. ii. 2.\*
- Ἡρώδης** (W. H. -ψ-), ου, ὁ, *Herod*. Four of the name are mentioned: (1) *Herod the Great*, Mat. ii. 1; (2) *Herod Antipas*, or *H. the tetrarch*, Mat. xiv. 1, 3, 6; Lu. xxiii.; (3) *H. Agrippa*, Ac. xii.; (4) *H. Agrippa the younger*, called only *Agrippa*, Ac. xxv.
- Ἡρωδιανοί** (W. H. -ψ-), ὧν, οί, *Herodians, partisans of Herod Antipas*, Mat. xxii. 16; Mar. iii. 6, xii. 13.\*
- Ἡρωδιάς** (W. H. -ψ-), ἄδος, ἡ, *Herodias*, Mat. xiv. 3, 6.
- Ἡρωδίων** (W. H. -ψ-), ὠνος, ὁ, *Herodion*, Ro. xvi. 11.\*
- Ἡσαίας**, ου, ὁ, *Isaiah, i.e., Isaiah*, Mat. iii. 3, iv. 14.
- Ἡσαῦ**, ὁ, *Esau*, Ro. ix. 13; Heb. xi. 20, xii. 16.\*
- ἡσυχάζω**, σω, (1) *to rest from work*, Lu. xxiii. 56; (2) *to cease from altercation, to be silent*, Lu. xiv. 4; Ac. xi. 18, xxi. 4; (3) *to live quietly*, 1 Th. iv. 11.\*
- ἡσυχία**, ας, ἡ, (1) *silence*, Ac. xxii. 2; 1 Tim. ii. 11; (2) *tranquillity, quietness*, 2 Th. ii. 12.\*
- ἡσυχίος**, α, ον, *quiet, tranquil*, 1 Tim. ii. 2; 1 Pet. iii. 4.\*
- ἥτοι**, see ἥ.



ηττ]

ἡττώμαι, pass., (1) to be made inferior (abs.), 2 Cor. xii. 13; (2) to be overcome by (dat.), 2 Pet. ii. 19, 20.\*

ἡττώμα, ατος, τό, inferiority, diminution, Ro. xi. 12; loss, 1 Cor. vi. 7. (S.)\* Syn.: see ἀγνόημα.

ἡττων or ἡσων (W. H.), ov, compar. of κακός, inferior, neut. as adv., 2 Cor. xii. 15; τὸ ἡττων, as subst., the worse, 1 Cor. xi. 17.\*

ἡχέω, ᾠ, to sound, as the sea, Lu. xxi. 25 (not W. H.); as brass, 1 Cor. xiii. 1.\*

ἡχος, ov, ὅ, and ovς, τό, sound, noise, Lu. xxi. 25 (W. H.); Heb. xii. 19; Ac. ii. 2; rumor, report, Lu. iv. 37.\*

## Θ

Θ, θ, θήτα, theta, th, the eighth letter. As a numeral, θ' = 9; θ' = 9000.

Θαδδαῖος, ov, ὁ, Thaddæus, a surname of the apostle Jude (also called Lebbaeus), Mat. x. 3; Mar. iii. 18.\*

Θάλασσα, ης, ἡ, (1) the sea, Ro. ix. 27; (2) sea, as the Mediterranean, the Red Sea, Ac. vii. 36, x. 6, 32; (3) Hebraistically, for the lake Genesaret, Mat. viii. 24.

θάλασσω, to cherish, nourish, Ep. v. 29; 1 Th. ii. 7.\*

Θάμαρ, ἡ, Tamar, Mat. i. 3.\*

θαμβέω, ᾠ, to be astonished, amazed, Ac. ix. 6 (W. H. omit); so pass., Mar. i. 27, x. 32; with ἐπὶ (dat.), Mar. x. 24.\*

θάμβος, ovς, τό, amazement, Lu. iv. 36, v. 9; Ac. iii. 10.\*

θανάσιμος, ov, deadly, mortal, Mar. xvi. 18.\*

θανάτη-φόρος, ov, death-bringing, Ja. iii. 8.\*

θάνατος, ov, ὁ, death, lit. or fig., Jn. xi. 4; 2 Cor. iii. 7; Ro. i. 32; the cause of death, Ro. vii. 13.

θανάτω, ᾠ, ὥσω, to put to death, pass., to be in danger of death, Ro. viii. 36; fig., to destroy, subdue, as evil passions, Ro. viii. 13; pass., to become dead to (dat.), Ro. vii. 4.

θάπτω, ψω, 2d aor. ἔταφον, to bury, Mat. viii. 21, 22.

Θάρα, ὁ, Terah, Lu. iii. 34.\*

θάρρῶ, ᾠ, ἤσω, to be of good courage, to have confidence, els or ἐν, 2 Cor. v. 6, 8, x. 1. In imperative, forms from θαρσέω are used, θάρρει, θαρσεῖτε, take courage.

θάρσος, ovς, τό, courage, Ac. xviii. 15.\*

θαύμα, ατος, τό, a wonder, 2 Cor. xi. 14 (W. H.); wonder, amazement, Rev. xvii. 6.\*

θαυμάζω, σω, οισομαι, to wonder, abs., with διδ, acc., ἐπὶ, dat., περὶ, gen., or ὅτι, ei; to wonder at, admire, acc.; pass., to be admired or honored.

θαυμάσιος, α, ov, wonderful, Mat. xxi. 15.\*

θαυμαστός, ἡ, ον, wonderful, marvellous, Mat. xxi. 42; Mar. xii. 11; Jn. ix. 30; 2 Cor. xi. 14 (Rec.); 1 Pet. ii. 9; Rev. xv. 1, 3.\*

θά, ᾤ, ἡ, a goddess, Ac. xix. 27, and Rec. in 35, 37.\*

θεάομαι, ᾠμαι, dep., 1st aor. ἐθεασάμην, pass. ἐθεάθην, to behold, to contemplate, to visit, Mat. xi. 7; Ro. xv. 24.

θεαρίζω, to make a spectacle of, expose to contempt, Heb. x. 33. (N. T.)\*

θέατρον, ov, τό, (1) a place for public shows, a theatre, Ac. xix. 29, 31; (2) a spectacle, 1 Cor. iv. 9.\*

θεῖον, ov, τό, sulphur (from the following, a divine incense), Rev. ix. 17, 18.

θεῖος, ελα, εἶον, divine, 2 Pet. i. 3, 4; τὸ θεῖον, the deity, Ac. xvii. 29.\*

θειότης, ητος, ἡ, deity, divine nature, Ro. i. 20.\* Syn.: θεϊότης is deity, abstractly; θεότης, personally.

θειώδης, ες, sulphurous, Rev. ix. 17. (N. T.)\*

θέλημα, ατος, τό, will, Lu. xii. 47; Ep. i. 9; plur. commands, Ac. xiii. 22; desire, Ep. ii. 3.

θελήσις, εως, ἡ, a willing, will, Heb. ii. 4. (S.)\*

θἔλω, impf. ἤθελον, 1st aor. ἠθέλησα (ἐθέλω is not found in N. T.), to wish, delight in, prefer, to will, in the sense of assent, determination, or requirement.

θεμελίος, ov, belonging to a foundation; hence, masc. (sc. λίθος), a foundation, or τὸ θεμελίον (Lu.), in the same

sense, 2 Tim. ii. 9; Lu. vi. 49; fig., for the elements of doctrine or life, 1 Cor. iii. 10, 12; Heb. vi. 1.

θεμελιώω, ᾠ, ὥσω, to lay a foundation, to found, Heb. i. 10; fig., to make stable, Col. i. 23.

θεο-διδάκτος, ov, taught of God, 1 Th. iv. 9. (N. T.)\*

θεο-λόγος, ov, ὁ, one who treats of divine things, of the apostle John in the title to Rev. (W. H. omit).\*

θεο-μαχέω, ᾠ, to fight against God, Ac. xxiii. 9 (W. H. omit).\*

θεο-μάχος, ov, ὁ, a fighter against God, Ac. v. 39.\*

θεό-πνευστος, ov (πνέω), God-breathed, inspired by God, 2 Tim. iii. 16.\*

θεός, οὐ, ὁ, voc. once θεέ, Mat. xxvii. 46; (1) a god, generically, Ac. vii. 43, xii. 22; 2 Cor. iv. 4; Phil. iii. 19; Jn. x. 34 (quoted from S.); (2) God; ὁ θεός, the revealed God, Jn. i. 1; Ac. xvii. 24, etc.; (3) applied to Christ, Jn. i. 1, xx. 28.

θεο-ερέβεια, ας, ἡ, fear of God, piety, 1 Tim. ii. 10.\*

θεο-σεβής, ες, God-worshipping, pious, Jn. ix. 31.\* Syn.: see δεισδαίμων.

θεο-στυγής, ες, hateful to God, Ro. i. 30.\*

θεότης, ητος, ἡ, deity, Godhead, Col. ii. 9.\* Syn.: see θεϊότης.

θεό-φιλος, ov, ὁ, Theophilus, Lu. i. 3; Ac. i. 1.\*

θεραπεία, ας, ἡ, (1) service; hence (abs. for concrete), servants, household, Lu. xii. 42; Mat. xxiv. 45 (not W. H.); (2) medical service, healing, Lu. ix. 11; Rev. xxii. 2.\*

θεραπεύω, εῶσω, (1) to serve, minister to, only Ac. xvii. 25; (2) to heal, acc. of pers., and ἀπό or acc. of disease, Mat. xii. 10; Mar. vi. 5.

θεράπων, οτος, ὁ, a servant, an attendant, Heb. iii. 5.\*

θερίζω, ἰσω, to reap or gather, as grain, lit. or fig., Mat. vi. 26; Jn. iv. 37, 38.

θερισμός, οὐ, ὁ, harvest, lit. or fig., Jn. iv. 35; Lu. x. 2.

θεριστής, οὐ, ὁ, a reaper, Mat. xiii. 30, 39.\*

θερμάλνω, ανώ, only rmid. in N. T., to warm one's self, Mar.

- xiv. 54, 67; Jn. xviii. 18, 25;  
 Ja. ii. 16.\*  
 θερμη, ης, ἡ, *heat*, Ac. xxviii.  
 3.\*  
 θέρος, ους, τό, *summer*, Mat.  
 xxiv. 32; Mar. xiii. 28; Lu.  
 xxi. 30.\*  
 Θεσσαλονικεύς, έως, δ, a *Thes-*  
*salonian*, Ac. xx. 4.  
 Θεσσαλονίκη, ης, ἡ, *Thessalo-*  
*nica*, Ac. xvii. 1, 11, 13.  
 Θευδᾶς, ᾶ, δ, *Theudas*, Ac. v.  
 36.\*  
 θεωρέω, ᾧ, *to be a spectator of,*  
*to behold, to see, to know by*  
*seeing, to experience; abs.,*  
*or with acc. or obj. clause.*  
 θεωρία, ας, ἡ, *a sight, a spectacle*,  
 Lu. xxiii. 48.\*  
 θήκη, ης, ἡ (τήθημι), *a receptacle,*  
*as a scabbard*, Jn. xviii. 11.\*  
 θηλάζω, (1) *to give suck*, Mat.  
 xxiv. 19; (2) *to suck*, Mat.  
 xxi. 16.  
 θήλυς, εια, υ, *female*, fem., Ro.  
 i. 26, 27; neut., Mat. xix. 4;  
 Mar. x. 6; Gal. iii. 28.\*  
 θήρ, ας, ἡ, *hunting*, hence, *a*  
*trap*, Ro. xi. 9.\*  
 θηρεύω, σω, *to hunt, to catch*,  
 Lu. xi. 54.\*  
 θηριο-μαχέω, ᾧ, *to fight with*  
*wild beasts*, 1 Cor. xv. 32.\*  
 θηρίον, ου, τό (prop. *a little*  
*beast*), *a wild beast*, as Ac.  
 xi. 6; freq. in Rev.  
 θησαυρίζω, σω, *to store up, re-*  
*serve*, lit. and fig., Lu. xii.  
 21; 2 Pet. iii. 7.  
 θησαυρός, οῦ, δ, *a treasure re-*  
*ceptacle, treasure*, Lu. xii. 33,  
 34.  
 θιγγάνω, 2d aor. ἔθιγον, *to touch,*  
*handle*, abs., Col. ii. 21; with  
 gen., Heb. xii. 20; *to injure*,  
 Heb. xl. 28.\* Syn.: see  
 ἄπτω.  
 θλιβάνω, ψω, *to press upon*, Mar.  
 iii. 9; fig., *to afflict*, 2 Cor. i.  
 6; pass. perf. part. τεθλιμμέ-  
 νος, *contracted, narrow*, Mat.  
 vii. 14.  
 θλίμνη, εως, ἡ, *pressure, afflic-*  
*tion, tribulation*, Ac. vii. 11;  
 2 Th. i. 6.  
 θνήσκει, 2d aor. ἔθανον, *to die;*  
*in N. T. only perf. τέθνηκα,*  
*to be dead*, Lu. viii. 49; 1 Tim.  
 v. 6.  
 θνητός, ῃ, δν, *liable to death,*  
*mortal*, Ro. vi. 12, viii. 11;  
 1 Cor. xv. 53, 54; 2 Cor. iv.  
 11, v. 4.\*  
 θορυβάω, *to disturb, trouble*, Lu.  
 x. 41 (W. H.). (N. T.)\*  
 θορυβέω, ᾧ, *to disturb*, Ac. xvii.  
 5; pass., *to be troubled, to*  
*wail*, Mat. ix. 23; Mar. v. 39;  
 Ac. xx. 10.\*  
 θόρυβος, ου, ὁ, *noise, uproar*,  
 Mar. v. 38; Ac. xx. 1.  
 θραύω, σω, *to break, shatter*, Lu.  
 iv. 18.\*  
 θρέμμα, ατος, το (τρέφω), *the*  
*young of cattle, sheep, etc.*,  
 Jn. iv. 12.\*  
 θρηνέω, ᾧ, ἥσω, abs., *to wail, la-*  
*ment*, Mat. xi. 17; Lu. vii.  
 32; Jn. xvi. 20; *to bewail*,  
 acc., Lu. xxiii. 27.\*  
 θρήνος, ου, ὁ, *a wailing*, Mat. ii.  
 18 (not W. H.)\*  
 θρησκεία, ας, ἡ, *external wor-*  
*ship, religious worship*, Ac.  
 xxvi. 5; Col. ii. 18; Ja. i. 26,  
 27.\*  
 θρήσκος, ου, ὁ (prop. adj.), *a*  
*devotee, religious person*, Ja.  
 i. 26. (N. T.)\* Syn.: see  
 δεισιδαίμων.  
 θριαμβεύω, σω, *to triumph over,*  
*to lead in triumph*, 2 Cor. ii.  
 14; Col. ii. 15.\*  
 θρίξ, τριχός, dat. plur. θριξί, ἡ,  
*a hair, human or animal*, Jn.  
 xi. 2; Rev. ix. 8.  
 θροέω, ᾧ, *to disturb, terrify by*  
*clamor; only pass. in N. T.*,  
 Mat. xxiv. 6; Mar. xiii. 7;  
 2 Th. ii. 2.\*  
 θρόμβος, ου, δ, *a clot, large drop,*  
*as of blood*, Lu. xxii. 44.\*  
 θρόνος, ου, ὁ, *a seat, as of judg-*  
*ment*, Mat. xix. 28; *a throne,*  
*or seat of power*, Rev. iii.  
 21; met., *of kingly power*,  
 Rev. xiii. 2; concrete, *of the*  
*ruler, or occupant of the*  
*throne*, Col. i. 16.  
 Θυάτιρα, ων, τά, *Thyatira*, Ac.  
 xvi. 14; Rev. i. 11, ii. 18,  
 24.\*  
 θυγάτηρ, τρός, ἡ, *a daughter*,  
 Mat. ix. 18; *a female de-*  
*scendant*, Lu. xiii. 16; met.,  
*of the inhabitants of a place,*  
*collectively*, Mat. xxi. 5.  
 θυγάτριον, ου, τό (dim. of θυγά-  
 τηρ), *a little daughter*, Mar.  
 v. 23, vii. 25.\*  
 θέλλα, ης, ἡ, *a tempest*, Heb.  
 xii. 18.\*  
 θύϊνος, η, ον, *made of the citrus*  
*tree, a strongly aromatic tree*  
*of Africa*, Rev. xviii. 12.\*  
 θυμίαμα, ατος, τό, *incense*, Lu.  
 i. 10, 11; Rev. v. 8, viii. 3, 4,  
 xviii. 13.\*  
 θυμιατήριον, ου, τό, *a censer, or*  
*an altar of incense*, Heb. ix.  
 4.\*  
 θυμιάω, ᾧ, *to burn incense*, Lu.  
 i. 9.\*  
 θυμομαχέω, ᾧ, *to be very angry*  
*with (dat.)*, Ac. xii. 20.\*  
 θυμός, οῦ, δ, *passion, great anger,*  
*wrath*, Lu. iv. 28; Rev. xiv. 19.  
 Syn.: θυμὸς is *impulsive, tur-*  
*bulent anger*; ὀργή is *anger*  
*as a settled habit*, both may  
 be right or wrong; παροργι-  
 μός is the bitterness of anger,  
 always wrong.  
 θυμώω, ᾧ, *to provoke to great*  
*anger; pass., to be very angry*  
*with*, Mat. ii. 16.\*  
 θύρα, ας, ἡ, *a door*, Lu. xi. 7;  
 Mat. xxvii. 60; met., Jn. x.  
 7, 9.  
 θυρεός, οῦ, ὁ, *a large (door*  
*shaped) shield*, Ep. vi. 16.\*  
 θυρίς, ίδος, ἡ (prop. *a little door*),  
*a window*, Ac. xx. 9; 2 Cor.  
 xi. 33.\*  
 θυρωρός, οῦ, δ, ἡ, *a door-keeper,*  
*porter*, Mar. xiii. 34; Jn. x.  
 3, xviii. 16, 17.\*  
 θυσιᾶ, ας, ἡ, *a sacrifice*, lit.  
 and fig., Ep. v. 2; 1 Pet.  
 ii. 5.  
 θυσιολατρία, ου, τό, *an altar,*  
*for sacrifices*, Lu. i. 11, ii.  
 51; Ja. ii. 21. (S.) Syn.: see  
 θωμός.  
 θύω, σω, (1) *to slay in sacrifice*,  
 Ac. xiv. 13; (2) *to kill ani-*  
*mals, for feasting*, Mat. xxii.  
 4; (3) *to slay, generally*, Jn.  
 x. 10.  
 Θωμάς, ᾶ, δ (from Heb. = δίδυ-  
 μος), *Thomas*, Mat. x. 3.  
 θώραξ, ακος, δ, *a breast-plate*,  
 Ep. vi. 14; 1 Th. v. 8; Rev.  
 ix. 9, 17.\*

## I

- Ι, ι, *iota*, *i*, the ninth letter.  
 As a numeral, ι' = 10; ιε =  
 10,000.  
 Ἰάειρος, ου, δ, *Jairus*, Mar. v.  
 22; Lu. viii. 41.\*  
 Ἰακώβ, ὁ (Heb.), *Jacob*, (1) *the*  
*patriarch*, Ac. vii. 8; (2) *the*  
*father-in-law of Mary*, Mat.  
 i. 15.  
 Ἰάκωβος, ου, δ, *Greek form of*  
*preced., James*, (1) *the son*  
*of Zebedee*, Mat. iv. 21; (2)

[αμ]

- the son of Alphæus, Mat. x. 3; (3) the Lord's brother, Mat. xiii. 55. Some identify (2) and (3).
- ἰαμα**, ατος, τό, *healing, cure*, plur., 1 Cor. xii. 9, 28, 30.\*
- ἱαμβρῆς**, ὁ, *Jambres*, 2 Tim. iii. 8.\*
- Ἰαννά**, ὁ (W. H. -ai), (Heb.), *Jannai*, Lu. iii. 24.\*
- Ἰαννῆς**, ὁ, *Jannes*, 2 Tim. iii. 8.\*
- ἰάομαι**, ὠμαι, ἰάσομαι, dep., mid. aor., but passive in aor., perf. and fut., *to heal, to restore to health, of body or mind; with ἀπό, of malady*, Mar. v. 29; Jn. xii. 40.
- Ἰαρῆς**, ὁ (Heb.), *Jared*, Lu. iii. 37.\*
- ἱάσις**, εως, ἡ, *a cure, healing*, Lu. xiii. 32; Ac. iv. 22, 30.\*
- ἱάσμις**, ἰδος, ἡ, *jasper*, a precious stone, Rev. iv. 3, xxi. 11, 18, 19.\*
- Ἰάσων**, ορος, ὁ, *Jason*, Ac. xvii. 5, 6, 7, 9; Ro. xvi. 21; perhaps two persons.\*
- ἱατρός**, οὔ, ὁ, *a physician*, Lu. iv. 23; Col. iv. 14.
- ἰδε**, or **ἰδὲ** (εἶδον), imper. act. as interj., *behold!* often followed by nominative.
- ἰδέα** (W. H. -ei), as, ἡ, *form, outward appearance*, Mat. xxviii. 3.\* *Syn.*: see Trench, § lxx.
- ἰδιος**, α, ον, (1) *one's own*, denoting ownership, Mat. xxii. 5; Jn. x. 12; also what is peculiar to, Ac. i. 19 (W. H. omit); hence, τὰ ἰδία, *one's own things, home, nation or people, business or duty*; or ἰδιοί, *one's own people, friends, companions*, neut. and masc. contrasted in Jn. i. 11; (2) *that which specially pertains to, and is proper for*, as 1 Cor. iii. 8; Gal. vi. 9; (3) *adverbially, κατ' ἰδίαν, privately; ἰδίᾳ, individually*.
- ἰδιώτης**, ον, ὁ, *a private person, one unskilled in anything*, Ac. iv. 13; 1 Cor. xiv. 16, 23, 24; 2 Cor. xi. 6.\* *Syn.*: see ἀργάματος.
- ἰδοῦ** (see ἰδε), imper. mid. as interj., *lo! behold!* used to call attention not only to that which may be seen, but also heard, or apprehended in any way.
- Ἰδουμαία**, as, ἡ, *Idumæa*, the O. T. Edom, Mar. iii. 8.\*
- ἰδρώς**, ὠτος, ὁ, *sweat*, Lu. xxii. 44.\*
- Ἰεζαβήλ**, ἡ (Heb.), *Jezabel*, symbolically used, Rev. ii. 20.\*
- Ἰερά-πολις**, εως, ἡ, *Hierapolis*, in Phrygia, Col. iv. 13.\*
- ἱερατεία** (W. H. -τια), as, ἡ, *the office of a priest, priesthood*, Lu. i. 9; Heb. vii. 5.\*
- ἱεράτευμα**, ατος, τό, *the order of priests, priesthood*, applied to Christians, 1 Pet. ii. 5, 9. (S.)\*
- ἱερατεύω**, σω, *to officiate as a priest*, Lu. i. 8.\*
- Ἰερεμίας**, ον, ὁ, *Jeremiah*, Mat. ii. 17, xvi. 14, xxvii. 9 (this quotation is from *Zechariah*).\*
- ἱερεὺς**, εως, ὁ, *a priest*, Mat. viii. 4; sometimes *the High Priest*, Ac. v. 24 (not W. H.); of Christ, Heb. v. 6 (Ps. cx. 4); of Christians generally, Rev. i. 6, v. 10.
- Ἰεριχώ**, ἡ (Heb.), *Jericho*, Lu. x. 30.
- ἱερόθυτος**, ον, *offered in sacrifice*, 1 Cor. x. 28 (W. H.).\*
- ἱερόν**, οὔ, τό (prop. neut. of ἱερός), *a temple*, used of a heathen temple, as Ac. xix. 27; of the temple at Jerusalem, as Mat. xxiv. 1; and of parts of the temple, as Mat. xii. 5. *Syn.*: ἱερόν is the whole sacred enclosure; ναὸς, *the shrine itself, the holy place and the holy of holies*.
- ἱερο-πρεπής**, ἐς, *suitable to a sacred character* (reverent, R. V.), Tit. ii. 3.\*
- ἱερός**, ὁ, ὄν, *sacred, holy*, of the Scriptures, 2 Tim. iii. 15; and τὰ ἱερά, *sacred things*, 1 Cor. ix. 13.\* *Syn.*: see ἅγιος.
- Ἰεροσόλυμα** (W. H. 'I-), ων, τό, *the usual form in Mat., Mar., and Jn.; see Ἰερουσαλήμ*.
- Ἰεροσολυμίτης**, ον, ὁ, *one of Jerusalem*, Mar. i. 5; Jn. vii. 25.\*
- ἱερο-συλεύω**, ῶ, *to commit sacrilege*, Ro. ii. 22.\*
- ἱερό-συλος**, ον, *robbing temples, sacrilegious*, Ac. xix. 37.\*
- ἱεροῦργεω**, ῶ (ἱερός, ἔργον), *to minister in holy things*, Ro. xv. 16.\*
- Ἰερουσαλήμ** (W. H. 'I-), ἡ (Heb.), (for form, see Gr. § 156, Wi. § 10, 2, Bu. 6, 16; 18, 21), *Jerusalem*, (1) *the city*; (2) *the inhabitants*. In Gal. iv. 25, 26, ἡ νῦν 'I. is the *Jewish dispensation*, and is contrasted with ἡ ἀνω 'I., the ideal *Christian community*; also called 'I. ἐπουράνιος, Heb. xii. 22; ἡ καινὴ 'I., Rev. iii. 12, xxi. 2.
- ἱεροσύνη**, ης, ἡ, *the priestly office*, Heb. vii. 11, 12, 14 (not W. H.), 24.\*
- Ἰεσσαί**, ὁ (Heb.), *Jesse*, Mat. i. 5, 6.
- Ἰεφθά**, ὁ (Heb.), *Jephthah*, Heb. xi. 32.\*
- Ἰεχονίας**, ον, ὁ, *Jechoniah*, or *Jehonchim*, Mat. i. 11, 12.\*
- Ἰησοῦς**, οὔ, ὁ (Heb.), (see Gr. § 25, Wi. § 10, 1, Bu. 21), (1) *Jesus*, the Savior, Mat. i. 21, 25; (2) *Joshua*, Ac. vii. 45; Heb. iv. 8; (3) *a fellow-laborer of Paul*, so named, Col. iv. 11; (4) *Barabbas* is so named in some early MSS., Mat. xxvii. 16; (5) *an ancestor of Joseph*, Lu. iii. 29 (W. H.).
- ικανός**, ἡ, ὄν, (1) *sufficient, competent to, inf., πρὸς (acc.) or ἵνα*; (2) *many, much*, of number or time.
- ικανότης**, τητος, ἡ, *sufficiency, ability*, 2 Cor. iii. 5.\*
- ικανός**, ὄν, *to make competent*, 2 Cor. iii. 6; Col. i. 12. (S.)\*
- ικετηρία**, as, ἡ, *supplication*, Heb. v. 7.\* *Syn.*: see αἰτημα.
- ικμάς**, ἀδος, ἡ, *moisture*, Lu. viii. 6.\*
- Ἰκόιον**, ον, τό, *iconium*, Ac. xiv. 1, 19, 21.
- ἱλαρός**, ὁ, ὄν, *joyous, cheerful*, 2 Cor. ix. 7.\*
- ἱλαρότης**, τητος, ἡ, *cheerfulness*, Ro. xii. 8. (S.)\*
- ἰλάσκομαι**, ἀσομαι, 1st aor. ἰλάσθην, (1) *to be propitious to, dat.*, Lu. xviii. 13; (2) *to make atonement for, expiās, acc.*, Heb. ii. 17.\*
- ἰλασμός**, οὔ, ὁ, *a propitiation, atoning sacrifice*, 1 Jn. ii. 2, iv. 10. (S.)\* *Syn.*: see ἀπολότρωσις.
- ἰλαστήριος**, α, ον, *atoning, neut., propitiation*, Ro. iii. 25; (sc. ἐπίθεμα, *covering*), the *mercy seat*, Heb. ix. 5. (S.)\*

Δεως, *ων* (Attic for *Δαος*), *propitious, merciful*, Heb. viii. 12; *ἰλεώς σοι*, (God be) *merciful to thee!* *God forbid!* Mat. xvi. 22.\*

Ἰλνρικόν, *ου, τό*, *Illyricum*, Ro. xv. 19.\*

ἱμάς, *άντρος, ό*, *a thong for scourging*, Ac. xxii. 25; *thong, latchet of a shoe*, Mar. i. 7; Lu. iii. 16; Jn. i. 27.\*

ἱματίζω, *perf. pass. part. ἱματισμένος, to clothe*, Mar. v. 15; Lu. viii. 35. (N.T.)\*

ἱμάτιον, *ου, τό* (dim. of *ἱμα* = *εἶμα*, from *ἐννυμι*), (1) *clothing*, Mat. ix. 16; (2) *the outer garment, worn over the χιτῶν*, Jn. xix. 2. *Syn.*: see Trench, § 1.

ἱματισμός, *ου, ό*, *clothing, raiment*, Lu. vii. 25. *Syn.*: see ἱμάτιον.

ἡμερομαι, *to long for, to love earnestly*, 1 Th. ii. 8 (W. H. *ἡμερομαι*).\*

ἡνα, *conj., that, to the end that; ἡνα μή, that not, lest*. See Gr. § 384, Wi. § 53, 9, Bu. 229 sq.

ἡνα-τί, *οἱ ἡνα τί* (W. H.), *conj., in order that what (may) happen? sc. γένηται, to what end?*

Ἰόφρα, *ης, ή*, *Joppha*, Ac. xi. 5, 13.

Ἰορδάνης, *ου, ό*, *the Jordan*, Mar. i. 5, 9.

ἰός, *ου, ό*, (1) *poison*, Ro. iii. 13; Ja. iii. 8; (2) *rust*, Ja. v. 3.\*

Ἰουδαία, *ας, ή* (really *adj., fem., sc. γή*), *Judea*, Mat. ii. 1; including all Palestine, Lu. vii. 17.

Ἰουδαῖω (from Heb.), *to conform to Jewish practice, to "Judaize," in life or ritual*, Gal. ii. 14. (S.)\*

Ἰουδαϊκός, *ή, όν* (from Heb.), *Jewish, or Judaical*, Tit. i. 14.\*

Ἰουδαϊκώς, *adv., Jewishly, in Jewish style*, Gal. ii. 14.\*

Ἰουδαίος, *αἰα, αἰων*, *Jewish*, Jn. iv. 9; Ac. x. 28. Often in plur., with subst. understood, *οἱ Ἰουδαῖοι, the Jews*. *Syn.*: see Ἑβραῖοι.

Ἰουδαϊσμός, *ου, ό* (from Heb.), *Judaism, the religion of the Jews*, Gal. i. 13, 14. (Ap.)\*

Ἰούδας, *α, ό*, and Ἰούδα, *ό*,

*indecl., Judah*, (1) *son of Jacob*; (2, 3) *other unknown ancestors of Christ*, Lu. iii. 26, 30; (4) *Jude, an apostle*; (5) *Judas Iscariot*; (6) *Judas Barsabas*, Ac. xv. 22; (7) *Judas, a Jew living in Damascus*, Ac. ix. 11; (8) *Judas, a leader of sedition*, Ac. v. 37; (9) *Judas, a brother of our Lord*, Mat. xiii. 55. See Ἰάκωβος.

Ἰουλία, *ας, ή*, *Julia*, Ro. xvi. 15.\*

Ἰούλιος, *ου, ό*, *Julius*, Ac. xxvii. 1, 3.\*

Ἰουνίας, *α, ό*, *Junias*, Ro. xvi. 7.\*

Ἰούστος, *ου, ό*, *Justus*. Three of the name are mentioned, Ac. i. 23, xviii. 7; Col. iv. 11.\*

ἱππεύς, *έως, ό*, *a horseman*, Ac. xxiii. 23, 32.\*

ἱππικός (prop. neut. *adj.*), *ου, τό*, *cavalry*, Rev. ix. 16.\*

ἵππος, *ου, ό*, *a horse*, Ja. iii. 3.

ἵρις, *ιδος, ή*, *a rainbow*, Rev. iv. 3, x. 1.\*

Ἰσαάκ, *ό* (Heb.), *Isaac*, Ro. ix. 7, 10.

ἰσ-άγγελος, *ον, like angels*, Lu. xx. 36. (N.T.)\*

Ἰσααρί, *see οἶδα*.

Ἰσααχάρ, *οἱ Ἰσααχάρ, or Ἰσσαχάρ* (W. H.), (Heb.), *Issachar*, Rev. vii. 7.\*

Ἰσκαριώτης, *ου, ό*, *a man of Kerioth*, Mat. xxvi. 14, 25. See Josh. xv. 25.

ἴσος, *η, ον* (or *ἴσος*), *equal* (dat.), Mat. xx. 12; Lu. vi. 34; Jn. v. 18; Ac. xi. 17; *alike, consistent*, as truthful witnesses, Mar. xiv. 56, 59; *ἴσα*, adverbially, *on an equality* Phil. ii. 6; Rev. xxi. 16.\*

ἰσότης, *ητος, ή*, *equality*, 2 Cor. viii. 13, 14; *equity*, Col. iv. 1.\*

ἰσό-τιμος, *ον, equally precious*, 2 Pet. i. 1.\*

ἰσό-ψυχος, *ον like-minded*, Phil. ii. 20.\*

Ἰσραήλ, *ό* (Heb.), *Israel*, Ac. vii. 42, met., for the whole nation of the Israelites, Ro. xi. 2, 7, 26.

Ἰσραηλίτης, *ου, ό*, *an Israelite*, Ro. ix. 4. *Syn.*: see Ἑβραῖος.

ἴστε, *see οἶδα*.

ἰστημι (in Ro. iii. 31, Rec. has *ἰσάω*, W. H. *ἰσάωω*, see 49)

Gr. § 107, Wi. § 15, Bu. 44), *trans. in pres., imperf., fut., 1st aor.; to cause to stand, to set up, to place, to fix a time, to confirm, to establish, to put in the balance, to weigh; intrans. in perf., plup., and 2d aor., to stand, to stand still or firm, to endure, to be confirmed or established, to come to a stand, to cease*.

ἰστορέω, *ω, to become personally acquainted with*, Gal. i. 18.\*

ἰσχυρός, *ά, όν*, *strong, mighty, powerful, vehement*, Mar. iii. 27; 1 Cor. i. 25; Rev. xix. 6.

ἰσχύς, *βος, ή*, *strength, power*, 2 Pet. ii. 11; Ep. i. 19.

ἰσχύω, *ύσω, to be strong, sound, to prevail, to be able* (inf.), *to have ability for* (acc.), Mar. ii. 17; Rev. xii. 8.

ἴσως (ἴσος), *adv., perhaps*, Lu. xx. 13.\*

Ἰταλία, *ας, ή*, *Italy*, Ac. xviii. 2.

Ἰταλικός, *ή, όν*, *Italian*, Ac. x. 1.\*

Ἰουραία, *ας, ή*, *Ithraea*, Lu. iii. 1.\*

ἰχθύδιον, *ου, τό* (dim. of *ἰχθύς*), *a little fish*, Mat. xv. 34; Mar. viii. 7.\*

ἰχθύς, *ύος, ό*, *a fish*, Lu. v. 6; Jn. xxi. 11.

ἰχνος, *ους, τό*, *a footstep*, fig., Ro. iv. 12; 2 Cor. xii. 18; 1 Pet. ii. 21.\*

Ἰωθάμ, *ό* (Heb.), *Jotham*, Mat. i. 9.\*

Ἰωάννα, *ης, ή*, *Joanna*, Lu. viii. 3, xxiv. 10.\*

Ἰωαννᾶς, *ά, ό*, *Joannas*, Lu. iii. 27.\*

Ἰωάννης, *ου, ό*, *John*, (1) *the Baptist*; (2) *the apostle*; (3) *a member of the Sanhedrin*, Ac. iv. 6; (4) *John Mark*, Ac. xii. 12.

Ἰάβ, *ό* (Heb.), *Jab*, Ja. v. 11.\*

Ἰωβήδ, *see Ὠβήδ*.

Ἰωήλ, *ό* (Heb.), *Joel*, the prophet, Ac. ii. 16.\*

Ἰωνάν, *ό* (Heb.), *Jonan*, Lu. iii. 30.\*

Ἰωᾶς, *ά, ό*, *Jonas, or Jonah*, (1) *the prophet*, Mat. xii. 39-41; (2) *the father of Peter*, Jn. i. 42.

Ἰωράμ, *ό* (Heb.), *Joram, or Jehoram*, son of Jehoshaphat, Mat. i. 8.\*

Ἰορέμ, *ό* (Heb.), *Jorim*, Lu. iii. 29.\*



Ἰωσαφάτ, δ (Heb.), *Jehoshaphat*, Mat. i. 8.\*

Ἰωσήφ, ἦ (or ἦτος, W. H.), δ, *Joses*. Four are mentioned: (1) Lu. iii. 29 (W. H. Ἰησοῦ); (2) Mar. vi. 3; Mat. xiii. 55 (W. H. Ἰωσήφ); (3) Mat. xxvii. 56 (W. H. mrg.), Mar. xv. 40, 47; (4) Ac. iv. 36 (W. H. Ἰωσήφ). Some think (2) and (3) identical.\*

Ἰωσήφ, δ (Heb.), *Joseph*, (1) the patriarch, Jn. iv. 5; (2, 3, 4) three among the ancestors of Jesus, Lu. iii. 24, 26 (W. H. Ἰωσήφ); (5) the husband of Mary, the mother of Jesus, Mat. ii. 13, 19; (6) Joseph of Arimathea, Mar. xv. 43, 45; (7) Joseph, called also Barsabas, Ac. i. 23. See also under Ἰωσή.

Ἰωσίας, οὐ, δ, *Josiah*, Mat. i. 10, 11.\*

ἰώτα, τῷ, δ, *iota*, *yod*, the smallest letter of the Hebrew alphabet, Mat. v. 18.\*

## Κ

Κ, κ, κάππα, *kurra*, *k*, the tenth letter. As a numeral, κ' = 20; κ = 20,000.

καγῶ (κάμολ, κάμολ), contr. for καὶ ἐγώ (καὶ ἐμοί, καὶ ἐμέ), and I, *I also, even I*.

καθά, adv., contr. from καθ' ὡς, *according as*, Mat. xxvii. 10.\*

καθ-αίρεις, εὖς, ἡ, *demolition*, *destruction* (opp. to οἰκοδομή, which see), 2 Cor. x. 4, 8, xiii. 10.\*

καθ-αίρω, καθελῶ, καθεῖλον, (1) *to take down*, Ac. xiii. 29; (2) *to demolish, destroy*, lit., Lu. xii. 18, or fig., 2 Cor. x. 5.

καθαίρω, αρῶ, ἡ, *to cleanse*, *to prune*, Jn. xv. 2; Heb. x. 2 (W. H. καθαρίσω).\*

καθ-άπέρ, adv., *even as, just as*, 1 Th. ii. 11.

καθ-άπτω, ἀψω, *to fasten on*, intrans., Ac. xxviii. 3 (gen.).\*

καθαρίζω, αὐτ. fut. καθαρίω, *to cleanse*, lit., Lu. xi. 39; a leper, by healing his disease, Mat. viii. 2, 3; from moral pollution, Heb. ix. 22, 23; *to declare clean*, i.e., from ceremonial pollution, Ac. x. 15.

καθαρισμός, οὐ, δ, *cleansing*, physical, moral, or ceremonial, Mar. i. 44; Lu. ii. 22, v. 14; Jn. ii. 6, iii. 25; Heb. i. 3; 2 Pet. i. 9. (S.)\*

καθαρός, δ, ὁν, *clean, pure*, physically, morally, or ceremonially, Mat. xxiii. 26; Tit. i. 15; Ro. xiv. 20.

καθαρότης, τητος, ἡ, *purity*, i.e., ceremonial, Heb. ix. 13.\*

καθ-έδρα, ας, ἡ, *a seat*, lit., Mat. xxi. 13; Mar. xi. 15; met., *a chair of authority*, Mat. xxiii. 2.\*

καθ-έξομαι, *to sit down*, ἐν or ἐπὶ, dat., Lu. ii. 46; Jn. iv. 6.

καθ-εἰς (W. H. καθ' εἰς), adv. (see Gr. § 300β, 4, Wi. § 37, 3, Bu. 30), *one by one*, Jn. viii. 9.

καθ-εξῆς, adv. (see Gr. § 126d'), *in orderly succession*, Lu. i. 3; Ac. xi. 4, xviii. 23. With art., Lu. viii. 1, ἐν τῷ κ., *soon afterwards*; Ac. iii. 24, οἱ κ., *those that come after*.\*

καθ-εύδω, *to sleep*, lit., Mat. viii. 24; fig., 1 Th. v. 6.

καθηγητής, οὐ, δ, *a guide*, *master*, Mat. xxiii. 8 (not W. H.), 10.\*

καθ-ήκω, used only impers., *it is fit, it is becoming* (acc., inf.), Ac. xxii. 22; τὸ καθήκον, *the becoming*, Ro. i. 28.\*

καθ-ήμαι, 2d pers. κάθη for κάθησαι, imper., κάθου (see Gr. § 367, Wi. § 15, 4, Bu. 49), *to be seated, to sit down, to sit, to be settled, to abide*; with εἰς, ἐν, ἐπὶ (gen., dat., acc.).

καθ-ημερινός, ἡ, ὁν, *daily*, Ac. vi. 1.\*

καθ-ίζω, ἰσω, (1) trans., *to cause to sit down, to set*; (2) intrans., *to seat one's self*, preps. as κάθημαι; *to sit down, to be sitting, to tarry*; mid. in Mat. xix. 28; Lu. xxii. 30.

καθ-ίημι, 1st aor. καθῆκα (see Gr. § 112, Bu. 46), *to send or let down*, Lu. v. 19; Ac. ix. 25, x. 11, xi. 5.\*

καθ-ίστημι (and καθιστάω or -ανω), *to appoint, constitute, make, ordain, to conduct*, Ac. xvii. 15; *to appoint as ruler over* (ἐπὶ, gen., dat., acc.).

καθ-ό, adv. (for καθ' ὅ), *as, according as*, Ro. viii. 26; 2

Cor. viii. 12; 1 Pet. iv. 13.\*

καθολικός, ἡ, ὁν, *general, universal* (found in the inscriptions of the seven Epistles of James, Peter, John and Jude, but omitted by W. H.).\*

καθ-όλου, adv., *entirely*; καθόλου μὴ, Ac. iv. 18, *not at all*.\*

καθ-οπλίσω, *to arm fully*, pass., Lu. xi. 21.\*

καθ-οράω, ὦ, *to see clearly*, pass., Ro. i. 20.\*

καθ-ότι, adv., *as, according as*, Ac. ii. 45, iv. 35; *because that*, for, Lu. i. 7, xix. 9; Ac. ii. 24, xvii. 31 (W. H.).\*

καθ-ὡς, adv., *according as, even as*.

καθὼς-περ, adv., *just as*, Heb. v. 4 (W. H.).\*

καί, conj., *and, also, even*. For the various uses of this conjunction, see Gr. § 403, Wi. § 53, 1-4, Bu. 360 sq.

Καϊάφας, α, ὁ, *Caiaphas*, Jn. xi. 49.

Καῖν, ὁ (Heb.), *Cain*, Heb. xi. 4.

Καϊνάν, ὁ (Heb.), *Cainan*. Two are mentioned, Lu. iii. 36, 37.\*

καινός, ἡ, ὁν, *new*, Lu. v. 38; Ac. xvii. 19. *Syn.*: νέος is new under the aspect of time; καινός, new in quality, of different character.

καινότης, τητος, ἡ, *newness* (moral and spiritual), Ro. vi. 4, vii. 6.\*

καί-περ, conj., *although*, Phil. iii. 4; Heb. v. 8.

καιρός, οὐ, δ, *a fixed time, season, opportunity*, Lu. viii. 13; Heb. xi. 15; Ac. xiv. 17; Ro. viii. 18. *Syn.*: χρόνος is time in general, viewed simply as such; καιρός, definite, suitable time, the time of some decisive event, *crisis, opportunity*.

Καῖσαρ, απος, ὁ, *Cæsar*, a title assumed by Roman emperors, after Julius Cæsar, as Lu. ii. 1, xx. 22; Ac. xvii. 7; Phil. iv. 22.

Καισάρεια, ας, ἡ, *Cæsarea*. Two cities of Palestine, one in Galilee (*Cæsarea Philippi*), Mat. xvi. 13; the other on the coast of the Mediterranean, Ac. viii. 40.

καί]

GREEK-ENGLISH NEW TESTAMENT LEXICON.

[κατ

καί-τοι, conj., and yet, although, Heb. iv. 3; so καίτοιγε.

καίω, perf. pass. κέκαυμαι, to kindle, light, Mat. v. 15; pass., to burn, Lu. xii. 35; to burn, consume, Jn. xv. 6; fig., Lu. xxiv. 32.

καίκε (καί ἐκεῖ), and there, Ac. xiv. 7.

κάκειθεν (καί ἐκεῖθεν), and thence, Ac. vii. 4, xx. 15.

κάκινος, η, ο (καί ἐκείνος), and he, she, it, Lu. xi. 7; Ac. xv. 11.

κακία, as, ή, badness, (1) of character, wickedness, Ac. viii. 22; (2) of disposition, malice, ill-will, Col. iii. 8; (3) of condition, affliction, evil, Mat. vi. 34.

κακο-ήθεια, as, ή, malignity, Ro. i. 29.\*

κακο-λογέω, ὦ, to speak evil of (acc.), Mar. ix. 39; Ac. xix. 9; to curse, Mat. xv. 4; Mar. vii. 10.\*

κακο-πάθεια, as, ή, a suffering of evil, affliction, Ja. v. 10.\*

κακο-παθέω, ὦ, to suffer evil, to endure affliction, 2 Tim. ii. 3 (W. H. συνακ-), 9, iv. 5; Ja. v. 13.\*

κακοποιέω, ὦ, abs., to do harm, Mar. iii. 4; Lu. vi. 9; to do wrong, 1 Pet. iii. 17; 3 Jn. 11.\*

κακο-ποιός, ὄν, as subst., an evil-doer, Jn. xviii. 30 (not W. H.); 1 Pet. ii. 12, 14, iii. 16 (W. H. omit), iv. 15.\*

κακός, ή, ὄν, evil, wicked; τὸ κακόν, wickedness, Mat. xxvii. 23; also affliction, Lu. xvi. 35.

κακο-ὄργος, ὄν, as subst., a malefactor, Lu. xxiii. 32, 33, 39; 2 Tim. ii. 9.\*

κακ-ουχέω, ὦ, only in pass., part., treated ill, harassed, Heb. xi. 37, xiii. 3.\*

κακῶς, ὦ, ὥσω, to ill-treat, oppress, Ac. vii. 6, 19, xii. 1, xviii. 10; 1 Pet. iii. 13; to embitter, Ac. xiv. 2.\*

κακῶς, adv., badly, wickedly, Jn. xviii. 23; κακῶς ἔχειν, to be sick, or in trouble, Mat. iv. 24; Lu. v. 31.

κάκωσις, εως, ή, affliction, ill-treatment, Ac. vii. 34.\*

καλάμη, ης, ή, stubble, 1 Cor. iii. 12.\*

κάλαμος, ου, ὁ, a stalk, as (1) a reed, growing, Mat. xi. 7; (2) a reed, as a mock sceptre, Mat. xxvii. 29; (3) a pen, 3 Jn. 13; (4) a measuring-rod, Rev. xxi. 15.

καλέω, ὦ, ἔσω, κέκληκα, to call; hence, (1) to summon, Lu. xix. 13; (2) to name, Mat. i. 21, x. 25; (3) to invite, Jn. ii. 2; (4) to appoint, or select, for an office, Heb. v. 4; (5) pass., to be called, or accounted, i.e., to be, Mat. v. 9, 19; Ja. ii. 23.

καλλι-έλαιος, ου, ή, a cultivated olive tree, Ro. xi. 24.\*

καλλίων (compar. of καλός), better; adv., κάλλιον, Ac. xxv. 10.\*

καλο-διδάσκαλος, ου, ὁ, ή, a teacher of what is good, Tit. ii. 3. (N. T.)\*

Καλοὶ Λιμένες, Fair Havens, a harbor in the island of Crete, Ac. xxvii. 8.\*

καλο-ποίω, ὦ, to act uprightly, 2 Th. iii. 13. (S.)\*

καλός, ή, ὄν, beautiful; (1) physically, Lu. xxi. 25; (2) morally beautiful, good, noble, Mat. v. 16; Heb. xiii. 18; (3) excellent, advantageous, Lu. vi. 43; 1 Cor. vii. 1.

κάλυμμα, ατος, τό, a covering, veil, 2 Cor. iii. 13-16.\*

καλύπτω, ψω, to cover, veil, Lu. xxiii. 30; 2 Cor. iv. 3.

καλώς, adv., well, rightly, nobly, Jn. iv. 17; 1 Cor. xiv. 17.

κάμει, see κάγω.

κάμηλος, ου, ὁ, ή, a camel, Mar. i. 6, x. 25.

κάμινος, ου, ή, a furnace, Mat. xiii. 42, 50; Rev. i. 15, ix. 2.\*

καμ-μύω (κατά and μύω), to shut, close the eyes, Mat. xiii. 15; Ac. xxviii. 27.\*

κάμνω, καμῶ, perf. κέκμηκα, to be weary, to be sick, Heb. xii. 3; Ja. v. 15; Rev. ii. 3 (W. H. omit).\*

κάμω, see κάγω.

κάμπτω, ψω, to bend the knee, bow, Ro. xi. 4, xiv. 11; Ep. iii. 14; Phil. ii. 10.\*

καὶ (καί ἂν), and if, Lu. xiii. 9; even if, though, Mat. xxvi. 35; if even, Heb. xii. 20; elliptically, if only, Mar. v. 28; Ac. v. 15.

Κανα, ή, Cana, Jn. ii. 1, 11.

Κανανίτης, ου, ὁ, a Zealot (from 51

the Aramaic, meaning the same as ζηλωτής, Mat. x. 4; Mar. iii. 18 (W. H. read Καναναίος, which has the same meaning). (N. T.)\*

Κανδάκη, ης, ή, Candace, Ac. viii. 27.\*

κανών, ὄνος, ὁ, prop. a rod; hence, (1) a rule of conduct, Gal. vi. 16; Phil. iii. 16 (W. H. omit); (2) a limit or sphere of duty, province (R. V.), 2 Cor. x. 13, 15, 16.\*

Καπερ-ναούμ, or Καφαρ-ναούμ (W. H.), ή (Heb.), Capernaum, Jn. vi. 17, 24.

καπηλεύω, to be a petty trader; hence (with acc.), to make merchandise of, or adulterate, corrupt, 2 Cor. ii. 17.\*

καπνός, οῦ, ὁ, smoke, Ac. ii. 19; Rev. viii. 4.

Καππαδοκία, as, ή, Cappadocia, Ac. ii. 9; 1 Pet. i. 1.\*

καρδία, as, ή, the heart, met., as the seat of the affections, but chiefly of the understanding; fig., the heart of the earth, Mat. xii. 40.

καρδιο-γνώστης, ου, ὁ, a knower of hearts, Ac. i. 24, xv. 8. (N. T.)\*

καρπός, οῦ, ὁ, fruit, produce, Lu. xii. 17; met., for children, Ac. ii. 30; deeds, conduct, the fruit of the hands, Mat. iii. 8; effect, result, Ro. vi. 21.

Praise is called the fruit of the lips, Heb. xiii. 15.

Κάρπος, ου, ὁ, Carpus, 2 Tim. iv. 13.\*

καρποφορέω, ὦ, ἡσω, to bring forth fruit, Mar. iv. 28; mid., to bear fruit of one's self, Col. i. 6.

καρπο-φόρος, ὄν, fruitful, Ac. xiv. 17.\*

καρτερέω, ὦ, ἡσω, to be strong, steadfast, Heb. xi. 27.\*

κάρφος, ους, τό, a dry twig, a straw, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.\*

κατά, prep., gov. the gen. and acc. cases, down; hence, gen., down from, against, etc.; acc., according to, against, etc. (see Gr. §§ 124, 147 a, Wi. §§ 47 k, 49 d, Bu. 334 sq.). In composition, κατά may import descent, subjection, opposition, distribution, and with certain verbs (as of destruction, diminution

κατ']

tion, and the like) is *intensive* = "utterly."

**καταβαίνω**, βήσομαι, βέθηκα, 2<sup>d</sup> aor. κατέβην, *to go or come down, descend*, used of persons and of things, as gifts from heaven, of the clouds, storms, lightnings; also of anything that falls, Lu. xxii. 44; Rev. xvi. 21.

**καταβάλλω**, 1st aor. pass. κατεβλήθην, *to cast down*, Rev. xii. 10 (W. H. βάλλω); 2 Cor. iv. 9 mid., *to lay*, as a foundation, Heb. vi. 1.\*

**καταβαρέω**, ὦ, *to weigh down, to burden*, 2 Cor. xii. 16.\*

**καταβαρύνω** = καταβαρέω, Mar. xiv. 40 (W. H.).\*

**κατάβασις**, εως, ἡ, *descent, place of descent*, Lu. xix. 37.\*

**καταβιβάζω**, *to bring down, cast down*, Mat. xi. 23 (W. H. καταβαίνω), Lu. x. 15 (Rec., W. H. mrg.).\*

**καταβολή**, ἡς, ἡ, *a founding, laying the foundation of*, Mat. xiii. 35; Heb. xi. 11.

**καταβραβεύω**, *to give judgment against as umpire of the games, to deprive of reward*, Col. ii. 18.\*

**κατ'αγγελεύς**, ἑως, ὁ, *a proclaimer, a herald*, Ac. xvii. 18. (N. T.).\*

**κατ'αγγέλλω**, *to declare openly, to proclaim, to preach*, Ac. xiii. 5, xv. 36.

**καταγέλω**, ὦ, *to laugh at, deride*, gen., Mat. ix. 24; Mar. v. 40; Lu. viii. 53.\*

**καταγίνωσκω**, *to condemn, blame*, gen. of persons, Gal. ii. 11; 1 Jn. iii. 20, 21.\*

**κατ'άγνυμι**, fut. κατέδξω, *to break down, to break in pieces*, Mat. xii. 20; Jn. xix. 31-33.\*

**κατ'άγω**, *to bring down*, as Ac. ix. 30; Ro. x. 6; as a nautical term, *to bring to land*, Lu. v. 11; pass., *to come to land*, Ac. xxvii. 3, xxviii. 12.

**κατ'αγωνίζομαι**, dep., *to contend against, subdue* (acc.), Heb. xi. 33.\*

**καταδίδω**, ὦ, *to bind up, as wounds*, Lu. x. 34.\*

**κατάδηλος**, ον, *thoroughly evident*, Heb. vi. 15.\*

**καταδικάζω**, *to condemn, to pronounce sentence against*, Mat. xii. 7, 37; Lu. vi. 37; Ja. v. 6.\*

**καταδίκη**, ἡς, ἡ, *a sentence of condemnation*, Ac. xxv. 15 (W. H.).\*

**καταδιώκω**, *to follow closely*, Mar. i. 36.\*

**καταδουλόω**, ὦ, ὥσω, *to enslave*, 2 Cor. xi. 20; Gal. ii. 4.\*

**καταδυναστεύω**, *to exercise power over, to oppress*, Ac. x. 38; Ja. ii. 6.\*

**κατάθεμα**, W. H. for κατὰθεμα, Rev. xxii. 3. (N. T.).\*

**καταθεματίζω**, W. H. for καταταθ-, Mat. xxvi. 74. (N. T.).\*

**κατ'αισχύω**, *to make ashamed*, 1 Cor. i. 27; *to dishonor*, 1 Cor. xi. 4, 5; *to shame*, as with disappointed expectation, 1 Pet. ii. 6; pass., *to be ashamed*, as Lu. xiii. 17.

**κατακαίω**, αὔσω, *to burn up, to consume entirely*, as Mat. iii. 12; Heb. xiii. 11.

**κατακαλύπτω**, in mid., *to wear a veil*, 1 Cor. xi. 6, 7.\*

**κατακαυχόμαι**, ὦμαι, *to rejoice against, to glory over* (gen.), Ro. xi. 18; Ja. ii. 13, iii. 14. (S.).\*

**κατάκειμαι**, *to lie down*, as the sick, Mar. i. 30; *to recline at table*, Mar. xiv. 3.

**κατακλάω**, ὦ, *to break in pieces*, Mar. vi. 41; Lu. ix. 16.\*

**κατακλείω**, *to shut up, confine*, Lu. iii. 20; Ac. xxvi. 10.\*

**κατακληροδοτέω**, ὦ, *to distribute by lot*, Ac. xiii. 19 (W. H. read the following). (S.).\*

**κατακληρονομέω**, ὦ, *to distribute by lot*, Ac. xiii. 19 (W. H.). (S.).\*

**κατακλίνω**, νῶ, *to cause to recline at table*, Lu. ix. 14, 15 (W. H.); mid., *to recline at table*, Lu. vii. 36 (W. H.), xiv. 8, xxiv. 30.\*

**κατακλύω**, σῶ, *to inundate, deluge*, pass., 2 Pet. iii. 6.\*

**κατακλυσμός**, οὔ, ὁ, *a deluge, flood*, Mat. xxiv. 38, 39; Lu. xvii. 27; 2 Pet. ii. 5.\*

**κατακολουθεῖω**, ὦ, *to follow after* (abs. or dat.), Lu. xiii. 55; Ac. xvi. 17.\*

**κατακόπτω**, ψω, *to wound*, Mar. v. 5.\*

**κατακρημνίζω**, σῶ, *to cast down headlong*, Lu. iv. 29.\*

**κατάκριμα**, ατος, τὸ, *con-*

demnation, Ro. v. 16, 18, viii. 1.\*

**κατακρίνω**, νῶ, *to judge worthy of punishment* (gen. and dat.), *to condemn*, as Mat. xx. 18; Ro. ii. 1, viii. 3; in a more general sense, Lu. xi. 31, 32.

**κατάκρισις**, εως, ἡ, *the act of condemnation*, 2 Cor. iii. 5, vii. 3. (N. T.).\*

**κατακυριεύω**, *to exercise authority over*, Mat. xx. 25; Mar. x. 42; 1 Pet. v. 3; *to get the mastery of*, Ac. xix. 16 (gen.).

**καταλάλω**, ὦ, *to speak against* (gen.), Ja. iv. 11; 1 Pet. ii. 12, iii. 16.\*

**καταλαλιά**, ἀς, ἡ, *evil-speaking, defamation*, 2 Cor. xii. 20, 1 Pet. ii. 1. (N. T.).\*

**κατάλαλος**, ου, ὁ, ἡ, *an evil-speaker, a defamer*, Ro. i. 30. (N. T.).\*

**καταλαμβάνω**, λήφομαι, *to seize or lay hold of*, as Mar. ix. 18; *to grasp, to obtain*, as the prize in public games, Phil. iii. 12, 13; *to overtake*, 1 Th. v. 4; mid., *to comprehend, to perceive*, θτι, or acc. and inf., Ep. iii. 18.

**καταλέγω**, *to register, to enrol*, pass., 1 Tim. v. 9.\*

**κατάλειμμα**, ατος, τὸ, *a remnant, a residue*, Ro. ix. 27 (W. H. ὑπόλειμμα). (S.).\*

**καταλείπω**, ψω, *to leave utterly, to forsake*, Mar. x. 7; *to depart from*, Heb. xi. 27; *to leave remaining, to reserve*, Ro. xi. 4.

**καταλιθάζω**, σῶ, *to stone, to destroy by stoning*, Lu. xx. 6. (N. T.).\*

**καταλλαγῆ**, ἡς, ἡ, *reconciliation*, Ro. v. 11, xi. 15; 2 Cor. v. 18, 19.\* Syn.: see ἀπολότρωσις.

**κατ'αλλάσσω**, ξω, *to reconcile* (acc. and dat.), Ro. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20.\*

**κατάλοιπος**, ον, plur., *the rest, the residue*, Ac. xv. 17.\*

**κατάλυμα**, ατος, τὸ, *a lodging-place, an inn*, Lu. ii. 7; *a guest-chamber*, Mar. xiv. 14; Lu. xxii. 11.\*

**καταλύω**, σῶ, *to unloose*, (1) lit., of a building, *to destroy*, Mar. xiv. 58; (2) fig., of law or command, *to render*

- void, Mat. v. 17; (3) *to pass the night, to lodge*, Lu. ix. 12, xix. 7.
- κατα-μανθάνω, 2d aor. κατέμαθον, *to consider carefully*, Mat. vi. 28.\*
- κατα-μαρτυρέω, ὦ, *to bear testimony against* (acc. of thing, gen. of pers.), Mat. xxvi. 62, xxvii. 13; Mar. xiv. 60, xv. 4 (not W. H.).\*
- κατα-μένω, *to remain, abide*, Ac. i. 13.\*
- κατα-μόνας (W. H. κατὰ μόνas), adv., *privately, alone*, Mar. iv. 10; Lu. ix. 18.\*
- κατα-ανά-θεμα, ατος, τό, *a curse*, Rev. xxii. 3; see κατάθεμα. (N. T.)\*
- κατα-ανα-θεματίζω, *to curse, devote to destruction*, Mat. xxvi. 74; see καταθεματίζω. (N. T.)\*
- κατα-αν-αλίσκω, *to consume, as fire*, Heb. xii. 29.\*
- κατα-ναρκάω, ὦ, *to bewilder, to be burdensome to* (gen.), 2 Cor. xi. 9, xii. 13, 14.\*
- κατα-νέω, *to nod, to make signs to*, dat., Lu. v. 7.\*
- κατα-νοέω, ὦ, (1) *to observe carefully, perceive*, Lu. vi. 41; (2) *to consider* (acc.), Ac. xi. 6.
- κατ-αντάω, ὦ, *to come to, to arrive at*, with eis, as Ac. xvi. 1; once with ἀντιπρό, Ac. ix. 15; met., *to attain to*, Phil. iii. 11.
- κατάνυξις, εως, ἡ, *stupor*, Ro. xi. 8. (S.)\*
- κατα-νύσσω, ξω, 2d aor., pass. κατενύγην, *to prick through, to agitate greatly*, pass., Ac. ii. 37. (S.)\*
- κατα-αξιόω, ὦ, ὥσω, *to judge worthy of* (gen.), pass., Lu. xx. 35, xxi. 36; Ac. v. 41; 2 Th. i. 5.\*
- κατα-πατέω, ὦ, *to trample on, to tread under foot* (acc.), as Lu. viii. 5.
- κατάπαυσις, εως, ἡ, *a resting, rest*, Ac. vii. 49; Heb. iii. 11, 18, iv. 1, 3, 5, 10, 11.\*
- κατα-παύω, (1) trans., *to restrain*, acc. (also τοῦ μή, and inf.), Ac. xiv. 18; *to give rest*, Heb. iv. 8; (2) intrans., *to rest*, ἀπό, Heb. iv. 4, 10.\*
- κατα-πέτασμα (πετάννυμι), ατος, τό, *a veil, curtain, separating the holy place and the*
- holy of holies, as Lu. xxiii. 45. (S.)
- κατα-πίνω, 2d aor. κατέπιον, 1st aor. pass. κατεπόθην, *to drink down, swallow*, Mat. xxiii. 24; Rev. xii. 16; fig., *to devour, destroy*, 1 Cor. xv. 54; 2 Cor. ii. 7, v. 4; Heb. xi. 29; 1 Pet. v. 8.\*
- κατα-πίπτω, 2d aor. κατέπεσον, *to fall down*, Lu. viii. 6 (W. H.); Ac. xxvi. 14, xxviii. 6.\*
- κατα-πλέω, εύσομαι, 1st aor. κατέπλευσα, *to sail to land*, Lu. viii. 26.\*
- κατα-πονέω, ὦ, in pass., *to be oppressed, distressed*, Ac. vii. 24; 2 Pet. ii. 7.\*
- κατα-ποντίζω, pass., *to sink down*, Mat. xiv. 30; *to be drowned*, Mat. xviii. 6.\*
- κατ-άρα, as, ἡ, *a curse, cursing*, Gal. iii. 10, 13; Heb. vi. 8; 2 Pet. ii. 14; Ja. iii. 10.\*
- κατ-αρόδομαι, ὦμαι, *to curse*, Mat. v. 44 (W. H. omit); Mar. xi. 21; Lu. vi. 28; Ro. xii. 14; Ja. iii. 9; pass., perf. part., *accursed*, Mat. xxv. 41.\*
- κατ-αργέω, ὦ, ἥσω, *to render useless*, Lu. xiii. 7; *to cause to cease, abolish*, as Ro. iii. 3, 31, and frequently in Paul; *to sever from* (ἀπό), Ro. vii. 2; Gal. v. 4.
- κατ-αριθμέω, ὦ, *to number among*, Ac. i. 17.\*
- κατ-αρτίζω, λω, *to refit, to repair*, Mat. iv. 21; *to restore from error or sin*, Gal. vi. 1; *to perfect, to complete*, 1 Th. iii. 10; 1 Pet. v. 10; pass., *to be restored to harmony*, 1 Cor. i. 10.
- κατάρτισις, εως, ἡ, *a perfecting*, 2 Cor. xiii. 9.\*
- καταρτισμός, οὔ, ὁ, *a perfecting*, Ep. iv. 12. (N. T.)\*
- κατα-σειώ, σω, *to shake the hand, to beckon*, Ac. xii. 17, xiii. 16, xix. 33, xxi. 40.\*
- κατα-σκάπτω, ψω, *to dig under, to demolish*, Ro. xi. 3; perf. part., pass., *ruins*, Ac. xv. 16 (not W. H.).\*
- κατα-σκευάζω, άσω, *to prepare, to build, to equip*, as Mat. xi. 10; Lu. i. 17; Heb. iii. 3, 4.
- κατα-σκηνώ, ὦ, ὥσω, *to pitch one's tent, to dwell*, Mat. xiii. 32; Mar. iv. 32; Lu. xiii. 19; Ac. ii. 26.\*
- κατα-σκήνωσις, εως, ἡ, *a dwelling-place, a haunt, a. of birds*, Mat. viii. 20; Lu. ix. 58.\*
- κατα-σκιάζω, σω, *to overshadow*, Heb. ix. 5.\*
- κατα-σκοπέω, ὦ, *to spy out, to plot against*, Gal. ii. 4.\*
- κατά-σκοπος, ου, ὁ, *a spy*, Heb. xi. 31.\*
- κατα-σοφίζομαι, σομαι, *to deal deceitfully with*, Ac. vii. 19.\*
- κατα-στέλλω, λω, 1st aor. κατέστειλα, *to appease, restrain*, Ac. xix. 35, 36.\*
- κατά-στημα, ατος, τό, *behavior, conduct*, Tit. ii. 3.\*
- κατα-στολή, ἡς, ἡ, *dress, attire*, 1 Tim. ii. 9.\*
- κατα-στρέφω, ψω, *to overthrow*, Mat. xxi. 12; Mar. xi. 15; Ac. xv. 16 (W. H.).\*
- κατα-στηνιάω, ὦ, άσω, *to grow wanton to the loss of* (gen.), 1 Tim. v. 11. (N. T.)\*
- κατα-στροφή, ἡς, ἡ, *overthrow, destruction*, 2 Tim. ii. 14; 2 Pet. ii. 6 (W. H. omit).\*
- κατα-στρώννυμι, στρώσω, *to prostrate, slay*, 1 Cor. x. 5.\*
- κατα-σύρω, σω, *to drag along by force*, Lu. xii. 58.\*
- κατα-σφάζω, ξω, *to slay*, Lu. xix. 27.\*
- κατα-σφραγίζω, σω, *to seal up, as a book*, Rev. v. 1.\*
- κατά-σχεσις, εως, ἡ, *a possession*, Ac. vii. 5, 45. (S.)\*
- κατα-τίθηναι, ἥσω, 1st aor. κατέθηκα, *to deposit as a body in a tomb*, Mar. xv. 46 (W. H. τίθηναι); mid. κατατίθεσθαι χάριν, *to gain favor with* (dat.), Ac. xxiv. 27, xxv. 9.\*
- κατα-τομή, ἡς, ἡ, *mutilation, paronomasia with περιτομή*, Phil. iii. 2.\*
- κατα-τοξέω, σω, *to transfix*, Heb. xii. 20 (W. H. omit).\*
- κατα-τρέχω, 2d aor. κατέδραμον, *to run down* (ἐπὶ, acc.), Ac. xxi. 32.\*
- κατα-φάγω, see κατεσθίω.
- κατα-φέρω, καταίσω, 1st aor. κατήνεγκα, pass. κατηνέχθην, *to cast down, as an adverse vote*, Ac. xxv. 7, xxvi. 10 (W. H.); pass., *to be borne down, to be overcome*, Ac. xx. 9.\*



κατα-φεύγω, 2d aor. κατέφυγον, *to flee for refuge*, with *els*, Ac. xiv. 6; with *inf.*, Heb. vi. 18.\*

κατα-φθείρω, pass., perf. κατέφθαρμαι, 2d aor. κατεφθάρην, *to corrupt*, 2 Tim. iii. 8; *to destroy*, 2 Pet. ii. 12 (W. H. φείρω).\*

κατα-φιλέω, *ω*, *to kiss affectionately*, or *repeatedly* (acc.), as Mat. xxvi. 49; Lu. xv. 20.

κατα-φρονέω, *ω*, *hsw*, *to despise* (gen.), as Mat. vi. 24.

καταφρονήτης, οὐ, *δ*, *a despiser*, Ac. xiii. 41. (S.)\*

κατα-χέω, *έσω*, 1st aor. κατέχεα, *to pour down upon*, Mat. xxvi. 7; Mar. xiv. 3.\*

κατα-χθόνιος, ον, *subterranean*, Phil. ii. 10.\*

κατα-χράσμαι, *ωμαι*, *to use fully*, 1 Cor. vii. 31, ix. 18 (dat.).\*

κατα-ψύχω, *to cool*, *to refresh*, Lu. xvi. 24.\*

κατ-είδωλος, ον, *full of idols* (R. V.), Ac. xvii. 16. (N.T.)\*

κατ-έναντι, adv., or as prep. with gen., *over against*, *before*, *in presence* or *in sight of*.

κατ-ενώπιον, adv., *in the presence of* (gen.). (S.)

κατ-ἐξουσιάζω, *to exercise authority over* (gen.), Mat. xx. 25; Mar. x. 42. (N.T.)\*

κατ-ἐργάζομαι, *άσομαι*, with mid. and pass. aor. (augm. el.), *to accomplish*, *achieve*, Ro. xv. 18; Ep. vi. 13; *to work out*, *result in*, Ro. iv. 15, vii. 8.

κατ-έρχομαι, 2d aor. κατήλθον, *to come down*, Lu. iv. 31, ix. 37.

κατ-εσθίω and *έσθω* (Mar. xii. 40, W. H.), fut. καταφάγομαι (Jn. ii. 17, W. H.), 2d aor. κατέφαγον, *to eat up*, *to devour entirely*, lit. or fig., Mat. xiii. 4; Jn. ii. 17; Gal. v. 15.

κατ-ευθύνω, *νῶ*, *to direct*, *to guide*, Lu. i. 79; 1 Th. iii. 11; 2 Th. iii. 5.\*

κατ-εulογέω, *to bless greatly*, Mar. x. 16 (W. H.).\*

κατ-ἐφ-ίστημι, 2d aor. κατεπέστην, *to rise up against*, Ac. xviii. 12. (N.T.)\*

κατ-έχω, κατασχέω, *to seize on*, *to hold fast*, *to retain*, *possess*, *to prevent* from doing

a thing (τοῦ μή, with inf.), *to repress*, Ro. i. 18; *τὸ κατέχον*, *the hindrance*, 2 Th. ii. 6; κατέχον *ἐς τὸν αἰγυλάον*, *they held for the shore*, Ac. xxvii. 40.

κατ-ηγورέω, *ω*, *hsw*, *to accuse*, *to speak against*, abs., or with person in gen.; *charge* in gen. alone or after *περὶ* or *κατά*; pass., *to be accused*; with *ὅτι* or *παρά*, of the accuser.

κατηγορία, *ας*, *η*, *an accusation*, *a charge*, pers. in gen. alone, or after *κατά*; *charge* also in gen., 1 Tim. v. 19; Tit. i. 6.

κατήγορος, ου, *δ*, *an accuser*, Ac. xxiii. 30, 35.

κατήγορ, *δ* (Heb.?), *an accuser*, Rev. xii. 10 (W. H.). (N.T.)\*

κατήφεια, *ας*, *η*, *dejection*, *gloom*, Ja. iv. 9.\*

κατ-ηέω, *ω*, *hsw*, perf., pass. κατήχημαι (*ήχοι*), *to instruct orally*, *to teach*, *inform*, Lu. i. 4; Ac. xviii. 25, xxi. 21, 24; Ro. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6.\*

κατ-ίδω, *άδω*, *separately*, *privately*, *by one's self* (see *ιδίος*).

κατ-ίδω, *ω* (*ίδω*), *to cover with rust*, Ja. v. 3. (Ap.)\*

κατ-ισχύω, *to prevail against*, *overpower* (gen.), Mat. xvi. 18; Lu. xxi. 36 (W. H.), xxiii. 23.\*

κατ-οικέω, *ω*, (1) intrans., *to dwell*, with *ἐν*, *els* (const. præg.), *ἐπὶ*, gen., or adverbs of place, Ac. i. 20, vii. 4; fig., of qualities or attributes, *to abide*, Col. ii. 9; (2) trans., *to dwell in*, *to inhabit* (acc.), Mat. xxiii. 21; Ac. i. 19.

κατοίκησις, *εως*, *η*, *a dwelling*, *habitation*, Mar. v. 3.\*

κατοικητήριον, ου, *τὸ*, *a dwelling-place*, Ep. ii. 22; Rev. xviii. 2. (S.)\*

κατοικία, *ας*, *η*, *a dwelling*, *habitation*, Ac. xvii. 26.\*

κατ-οικίζω, *to cause to dwell*, Ja. iv. 5 (W. H.).\*

κατοπτρίζω, mid., *to behold*, as in a mirror, 2 Cor. iii. 18.\*

κατ-όρθωμα, *ατος*, *τὸ*, *an honorable* or *successful achievement*, Ac. xxiv. 2 (W. H. *δύρωμα*).\*

κάτω, adv., *downwards*, *down*,

Mat. iv. 6; *beneath*, Mar. xiv. 66; of age, comp., *κατωτέρω*, *under*, Mat. ii. 16.

κατώτερος, *α*, or (*κάτω*), *lower*, Ep. iv. 9 (on which see Gr. § 259, W. § 11, 2 c, Bu. 28).\*

καύμα, *ατος*, *τὸ* (*καίω*), *heat*, *scorching heat*, Rev. vii. 16, xvi. 9.\*

καυματίζω, *σω*, *to scorch*, *burn*, Mat. xiii. 6; Mar. iv. 6; Rev. xvi. 8, 9.\*

καύσις, *εως*, *η*, *a burning*, *burning up*, Heb. vi. 8.\*

καυσώ, *ω*, *to burn up*, pass., 2 Pet. iii. 10, 12. (N.T.)\*

καύσων, *ωνος*, *δ*, *scorching heat*; perhaps *a hot wind* from the E., Mat. xx. 12; Lu. xii. 55; Ja. i. 11 (see Hos. xii. 1, etc.). (S.)\*

καυτηριάζω (W. H. *καυστ-*), *to brand*, *as with a hot iron*; fig., pass., 1 Tim. iv. 2.\*

καυχόμαι, *ωμαι*, 2d pers. καυχῆσαι, fut. ἡσομαι, *to glory*, *to boast*, both in a good sense and in a bad, 1 Cor. i. 29; Ep. ii. 9; followed with prep., *ἐν*, *περὶ*, gen.; *ὡπέρ*, gen.; *ἐπὶ*, dat.

καύχημα, *ατος*, *τὸ*, *the ground of glorying*, *as Ro. iv. 2*; *a glorying*, 1 Cor. v. 6.

καύχησις, *εως*, *η*, *the act of boasting*, *glorying*, Ro. xv. 17; Ja. iv. 16. (S.)

Καφαρναούμ (see Καπερναούμ), Capernaum.

Κεγχρεαί, *ων*, *αι*, *Cenchrea*, a port of Corinth, Ac. xviii. 18; Ro. xvi. 1.\*

κέδρος, ου, *η*, *a cedar*, Jn. xviii. 1; perhaps a mistaken reading for following.\*

Κεδρὸν, *δ* (Heb. *dark* or *turbid*), *Cedron*, a turbid brook between the Mount of Olives and Jerusalem, a variant reading in Jn. xviii. 1.\*

κείμαι, *σαι*, *ται*; impf. *έκειμην*, *σο*, *το*; *to lie*, *to recline*, *to be laid*, Lu. xxiii. 53; 1 Jn. v. 19; met., *to be cracked*, as laws, 1 Tim. i. 9.

κειρία, *ας*, *η*, *a band* or *bandage* of linen, Jn. xi. 44.\*

κείρω, *κερῶ*, *to shear*, as sheep, Ac. viii. 32; mid., *to have the head shorn*, Ac. xviii. 18; 1 Cor. xi. 6.\*

κέλευσμα, *ατος*, *τὸ*, *a command*, *a loud cry*, 1 Th. iv. 16.\*

κελεύω, ὦ, to command, to order, Ac. iv. 15, v. 34.  
 κενοδοξία, ας, ἡ, vainglory, empty pride, Phil. ii. 3.\*  
 κενό-δοξος, ου, vainglorious, Gal. v. 26.\*  
 κενός, ἡ, ὅν, empty, vain, Ep. v. 6; Col. ii. 8; empty-handed, Lu. i. 53; Ja. ii. 20; fruitless, ineffectual, 1 Cor. xv. 10, 58. Syn.: κενός, empty, refers to the contents; μάταιος, aimless, purposeless, to the result.  
 κενο-φωλία, ας, ἡ, empty disputing, useless babbling, 1 Tim. vi. 20; 2 Tim. ii. 16. (N. T.)\*  
 κενόω, ὦ, ὥσω, with εἰνδύν, to empty one's self, divest one's self of rightful dignity, Phil. ii. 7; to make useless or false, Ro. iv. 14; 1 Cor. i. 17, ix. 15; 2 Cor. ix. 3.\*  
 κέντρον, ου, τό, a sting, Rev. ix. 10; 1 Cor. xv. 55, 56; a goad, Ac. ix. 5 (W. H. omit), xxvi. 14.\*  
 κεντυρίων, υνος, ὁ, Latin (see Gr. § 154 c), a centurion, the commander of a hundred foot-soldiers, Mar. xv. 39, 44; 45.\*  
 κενός, adv., in vain, Ja. iv. 5.\*  
 κεραία, or κερεῖα (W. H.), ας, ἡ, a little horn (the small projecting stroke by which certain similar Hebrew letters are distinguished, as 7 and 7); met., the minutest part, Mat. v. 18; Lu. xvi. 17.\*  
 κεραμεύς, ἑως, ὁ, a potter, Mat. xxvii. 7, 10; Ro. ix. 21.\*  
 κεραμικός, ἡ, ὅν, made of clay, earthen, Rev. ii. 27.\*  
 κέραμον, ου, τό, an earthen vessel, a pitcher, Mar. xiv. 13; Lu. xxii. 10.\*  
 κέραμος, ου, ὁ, a roofing tile, Lu. v. 19.\*  
 κεράννυμι (see Gr. §§ 113, 114, Wi. § 15, Bu. 60), to mix, to pour out for drinking, Rev. xiv. 10, xviii. 6.\*  
 κέρας, ατος, τό, a horn, as Rev. v. 6; fig., for strength, only Lu. i. 69; a projecting point, horn of the altar, only Rev. ix. 13.  
 περάτιον, ου, τό, a little horn, the name of the fruit of the carob tree, Lu. xv. 16.\*  
 κερδαίνα, ανῶ, 1st aor. ἐκέρδησα,

to gain, acquire, Mat. xxv. 16 (W. H.), 22; Ja. iv. 13; to gain, win, Phil. iii. 8; to gain over to a cause, 1 Cor. ix. 19-22.  
 κέρδος, ους, τό, gain, advantage, Phil. i. 21, iii. 7; Tit. i. 11.\*  
 κέρμα, ατος, τό (κερῶ), a small piece of money, Jn. ii. 15.\*  
 κερματιστής, οῦ, ὁ, a money-changer, Jn. ii. 14.\*  
 κεφάλαιον, ου, τό, a sum of money, Ac. xxii. 28; the sum, main point of an argument, Heb. viii. 1 (see R. V. and mrg.).\*  
 κεφαλαίω (W. H. -λόω), ὦ, ὥσω, to smile on the head, Mar. xii. 4.\*  
 κεφαλῇ, ἡς, ἡ, the head, of human beings or animals; for the whole person, Ac. xviii. 6; the head of a corner (with γωνία), corner-stone, Lu. xx. 17; met., implying authority, head, lord, 1 Cor. xi. 3; Ep. i. 22; Col. i. 18.  
 κεφαλῆς, ἴδος, ἡ (prop. top), a roll, a volume, Heb. x. 7.\*  
 κημῶ, to muzzle, 1 Cor. ix. 9 (W. H. mrg.).\*  
 κήνσος, ου, ὁ, Latin (Gr. § 154 d, Bu. 16), a wax, a poll-wax, Mat. xvii. 25, xxii. 17, 19; Mar. xii. 14.\*  
 κήπος, ου, ὁ, a garden, Lu. xiii. 19; Jn. xviii. 1, 26, xix. 41.\*  
 κηπ-ουρός, οῦ, ὁ, a gardener, Jn. xx. 15.\*  
 κηρίον, ου, τό, a honeycomb, Lu. xxiv. 42 (W. H. omit).\*  
 κήρυγμα, ατος, τό, a proclaiming, preaching, as Mat. xii. 41; 1 Cor. i. 21; 2 Tim. iv. 17.  
 κήρυξ, υκος, ὁ, a herald, a preacher, 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.\*  
 κηρύσσω, ξω, (1) to proclaim, to publish, Mar. vii. 36; (2) specially, to preach the Gospel, abs., or acc. and dat., Mar. i. 38; Lu. xii. 3; 1 Pet. iii. 19.  
 κῆτος, ους, τό, a sea monster, a whale, Mat. xii. 40.\*  
 Κηφᾶς, & ὁ (Aramaic, a rock), Cephas, i.e., Peter, 1 Cor. i. 12, iii. 22.  
 κιβωτός, οῦ, ἡ, a wooden chest, used of the ark of the covenant, Heb. ix. 4; Rev. xi. 19;

of Noah's ark, Lu. xvii. 27; Heb. xi. 7.  
 κιθάρα, ας, ἡ, a harp, 1 Cor. xiv. 7; Rev. xv. 2.  
 κιθαρίζω, to play upon a harp, 1 Cor. xiv. 7; Rev. xiv. 2.\*  
 κιθαρ-φδός, οῦ, ὁ, a harper, singer to the harp, Rev. xiv. 2, xviii. 22.\*  
 Κιλικία, ας, ἡ, Cilicia, Ac. vi. 9, xxi. 39.  
 κινάωμον (W. H. κινῶ-), ου, τό, cinnamon, Rev. xviii. 13.\*  
 κινδυνεύω, ὦ, to be in danger, Lu. viii. 23; Ac. xix. 27, 40; 1 Cor. xv. 30.\*  
 κίνδυνος, ου, ὁ, danger, peril, Ro. viii. 35; 2 Cor. xi. 26.\*  
 κινέω, ὦ, ἤσω, to move, to stir, Mat. xxiii. 4; Ac. xvii. 28; to shake the head in mockery, Mat. xxvii. 39; Mar. xv. 29; to remove, Rev. ii. 5, vi. 14; to excite, Ac. xvii. 28, xxi. 30, xxiv. 5.\*  
 κίνησις, εως, ἡ, a moving, agitation, Jn. v. 3 (W. H. omit).\*  
 Κίς (W. H. Kels), ὁ (Heb.), Kish, the father of Saul, Ac. xiii. 21.\*  
 κίχρημι, to lend, Lu. xi. 5.\*  
 κλάδος, ου, ὁ, a branch, as Mat. xiii. 32; met., Ro. xi. 16-19.  
 κλαίω, ανσω, (1) abs., to weail, to lament, Lu. xix. 41; (2) trans., to weep for (acc.), Mat. ii. 18.  
 κλάσις, εως, ἡ, a breaking, Lu. xxiv. 35; Ac. ii. 42.\*  
 κλάσμα, ατος, τό, a broken piece, a fragment, as Mat. xiv. 20.  
 Κλαύδη (W. H. Καῦδα), ης, ἡ, Claudia or Cauda, a small island near Crete, Ac. xxviii. 16.\*  
 Κλαυδία, ας, ἡ, Claudia, 2 Tim. iv. 21.\*  
 Κλαύδιος, ου, ὁ, Claudius, the Roman emperor, Ac. xi. 28, xviii. 2; a military tribune (Lysias), Ac. xxiii. 26.\*  
 κλαυθμός, οῦ, ὁ (κλαῶ), weeping, lamentation, as Mat. ii. 18.  
 κλάω, ασω, only with ἄρτον, to break bread, in the ordinary meal, Mat. xiv. 19; or in the Lord's Supper, xxvi. 26; fig., of the body of Christ, 1 Cor. xi. 24 (W. H. omit).  
 κλείς, κλειδός, acc. sing. κλειδία

or κλεῖν, acc. plur. κλειδας or κλεῖς, ἡ, a key, as a symbol of power and authority, Mat. xvi. 19; Rev. i. 18, iii. 7, ix. 1, xx. 1; met., Lu. xi. 52.\*

κλέω, σω, to shut, shut up, Mat. vi. 6; Lu. iv. 25.

κλέμμα, ατος, τό (κλέπτω), theft, Rev. xi. 21.\*

Κλειόπας, α, ὁ, Cleopas, Lu. xxiv. 18.\*

κλέος, ους, τό, glory, praise, 1 Pet. ii. 20.\*

κλέπτης, ου, ὁ, a thief, as Mat. vi. 19; met., of false teachers, Jn. x. 8. Syn.: κλέπτης, a thief, who steals secretly; ληστής, a robber, who plunders openly, by violence.

κλέπτω, ψω, to steal, abs., Mat. xix. 18; or trans. (acc.), Mat. xxvii. 64.

κλήμα, ατος, τό (κλάω), a tender branch, a shoot, of a vine, etc., Jn. xv. 2, 4, 5, 6.\*

Κλήμης, ερτος, ὁ, Clement, Phil. iv. 3.\*

κληρονομέω, ὦ, ἡσω, to inherit, Gal. iv. 30; to obtain, generally, Lu. x. 25.

κληρονομία, ας, ἡ, an inheritance, Lu. xii. 13; a possession, Gal. iii. 18.

κληρο-νόμος, ου, ὁ, an heir, Mat. xxi. 38; applied to Christ, Heb. i. 2; in general, one who obtains a possession, Heb. vi. 17.

κλήρος, ου, ὁ, (1) a lot, Mat. xxvii. 35; hence, (2) that which is allotted, a portion, Ac. i. 17, 25, viii. 21, xxvi. 18; Col. i. 12; plur., persons assigned to one's care, 1 Pet. v. 3.\*

κληρώω, ὦ, to make a heritage, Ep. i. 11.\*

κλησις, εως, ἡ, a calling, invitation, in N.T. always of the divine call, as Ro. xi. 29; Ep. iv. 4.

κλητός, ἡ, ὄν, verb. adj. (καλέω), called, invited, Mat. xxii. 14; of Christians, the called; Ro. i. 6, 7, viii. 28; called to an office, Ro. i. 1; 1 Cor. i. 1.

κλῆβανος, ου, ὁ, an oven, a furnace, Mat. vi. 30; Lu. xii. 28.\*

κλίμα, ατος, τό, a tract of country, a region, Ro. xv. 23; 2 Cor. xi. 10; Gal. i. 21.\*

κλινάριον, ου, τό, a small bed, Ac. v. 15 (W. H.).\*

κλίνη, ης, ἡ, a bed, Mar. vii. 30; a portable bed, Mat. ix. 2, 6; a couch for reclining at meals, Mar. iv. 21.

κλινιδιον, ου, τό (dim.), a small bed, a couch, Lu. v. 19, 24.\*

κλινω, νῶ, perf. κέκλικα, (1) trans., to bow, in reverence, Lu. xxiv. 5; in death, Jn. xix. 30; to recline the head for rest, Mat. viii. 20; to turn to flight, Heb. xi. 34; (2) intrans., to decline, as the day, Lu. ix. 12.

κλισία, ας, ἡ, a company reclining at a meal, Lu. ix. 14.\*

κλοπή, ης, ἡ, theft, Mat. xv. 19; Mar. vii. 21.\*

κλυδων, ωνος, ὁ, a violent agitation of the sea, a wave, Lu. viii. 24; Ja. i. 6.\*

κλυδωνίζομαι, to be agitated, as waves by the wind, Ep. iv. 14. (S.).\*

Κλωπᾶς, ᾱ, ὁ, Clopas, Jn. xix. 25.\*

κνήβη, to tickle; pass., to be tickled, to itch, 2 Tim. iv. 3.\*

Κνίδος, ου, ἡ, Cnidus, Ac. xxvii. 7.\*

κοδραντής, ου, ὁ, Lat. (see Gr. § 154a, Bu. 17), a quadrans, farthing, the fourth part of the Roman as, Mat. v. 26; Mar. xii. 42. (N. T.).\*

κοιλία, ας, ἡ, (1) the belly, Mat. xv. 17; (2) the womb, Mat. xix. 12; (3) fig., the inner man, the heart, Jn. vii. 38.

κοιμάω, ὦ, pass., to fall asleep, Lu. xxii. 45; met., to die, Jn. xi. 12.

κοιμήσις, εως, ἡ, repose, taking rest, Jn. xi. 13.\*

κοινός, ἡ, ὄν, common, i.e., shared by many, Ac. iv. 32; unclean, ceremonially, Ac. x. 15; Heb. x. 29.

κοινός, ὦ, ὥσω, to make common or unclean, to profane, Mat. xv. 11; Ac. xxi. 28.

κοινωνέω, ὦ, ἡσω, to have common share in, to partake in, Ro. xv. 27; to be associated in, Gal. vi. 6.

κοινωνία, ας, ἡ, participation, communion, fellowship, as 1 Cor. x. 16; 2 Cor. xiii. 13; 1 Jn. i. 3, 6, 7; a contribution, Ro. xv. 26; Heb. xiii. 16.

κοινωνικός, ἡ, ὄν, ready to communicate, liberal, 1 Tim. vi. 18.\*

κοινωνός, ἡ, ὄν, as subst., a partner, Lu. v. 10; a sharer with, gen. obj., 2 Cor. i. 7.

κοίτη, ης, ἡ, a bed, Lu. xi. 7; met., marriage bed, Heb. xiii. 4; sexual intercourse (as illicit), Ro. xiii. 13; κοίτην ἔχειν, to conceive, Ro. ix. 10.\*

κοιτόν, ὦνος, ὁ, a bed-chamber, Ac. xii. 20.\*

κόκκινος, η, ὄν, dyed from the κόκκος, crimson, Heb. ix. 19; Rev. xvii. 4. (S.)

κόκκος, ου, ὁ, a kernel, a grain, Lu. xiii. 19, xvii. 6.

κολάζω, σω, mid., to chastise, to punish, Ac. iv. 21; pass., 2 Pet. ii. 9.\*

κολακεία (W. H. -κία), ας, ἡ, flattery, 1 Th. ii. 5.\*

κόλασις, εως, ἡ, chastisement, punishment, Mat. xxv. 46; 1 Jn. iv. 18.\*

Κολασσαί, ὦν, αἱ, see Κολοσσαί.

κολαφίζω, σω, to strike with the fist, to maltreat, Mar. xiv. 65. (N. T.)

κολλάω, ὦ, ἡσω, pass., to cleave to, to join one's self to, Lu. x. 11; Ac. viii. 29.

κολλοῦριον, or κολλύριον, ου, τό, collyrium, eye-salve, Rev. iii. 18.\*

κολλυβιστής, οῦ, ὁ (-κόλλυβος), small coin, a money-changer, Mat. xxi. 12; Mar. xi. 15; Jn. ii. 15.\*

κολοβόω, ὦ, ὥσω, to cut off, to shorten, Mat. xxiv. 22; Mar. xiii. 20.\*

Κολοσσαῖς, εῶς, ὁ, plur. Κολοσσαεῖς (W. H. Κολασσαεῖς), Colossians, only in the heading and subscription (Rec.) to the Epistle.

Κολοσσαί, or Κολασσαί, ὦν, αἱ, Colossae, Col. i. 2.\*

κόλπος, ου, ὁ, the bosom, the chest, (1) of the body; ἐν τῷ κόλπῳ (or τοῖς κόλποις) εἶναι, ἀνακείσθαι, to be in the bosom of, i.e., recline next to, at table; Lu. xvi. 22, 23 (of the heavenly banquet); Jn. xiii. 23; the phrase in Jn. i. 18 implies a still closer fellowship; (2) of the dress, used as a bag or pocket, Lu. vi.

38; (3) *a bay, a gulf of the sea*, Ac. xxvii. 39.\*

κολυμβάω, ὦ, ἥσω, *to swim*, Ac. xxvii. 43.\*

κολυμβήθρα, ας, ἡ, *a swimming-place, a pool*, Jn. v. 2, 4 (Rec.), 7, ix. 7, 11 (Rec.).\*

κολώνια, οτ κολωνία (W. H.), ας, ἡ (Lat.), *a colony*; Philippi is so called, Ac. xvi. 12. (N. T.).\*

κομάω, ὦ, *to wear the hair long*, 1 Cor. xi. 14, 15.\*

κόμη, ης, ἡ, *hair of the head*, 1 Cor. xi. 15.\*

κομίζω, σω, mid. fut. κομίσομαι or κομοῦμαι, *to bear, to bring, to carry*, vii. 37; mid., *to bring for one's self, i.e., to obtain*, Heb. x. 36; *to receive again, to recover*, Heb. xi. 19.

κομψότερον (comp. of κομψός), *better, of convalescence, adverbially with ἔχω*, Jn. iv. 52.\*

κονιάω, ὦ, *to whiterash*, Mat. xxiii. 27; pass., Ac. xxiii. 3.\*

κονι-ορτός, οῦ, ὁ (ὄρνυς), *dust*, Mat. x. 14.

κοπάζω, σω, *to grow weary, to cease*, of the wind, Mat. xiv. 32; Mar. iv. 39, vi. 51.\*

κοπετός, οῦ, ὁ (κόπτος), *vehement lamentation*, Ac. viii. 2.\*

κοπή, ης, ἡ, *cutting, slaughter*, Heb. vii. 1.\*

κοπιᾶω, ὦ, ἄσω, *to be weary, to labor, to toil*, Lu. v. 5; in the Gospel, Ro. xvi. 6, 12; 1 Cor. xv. 10.

κόπος, ου, ὁ, *labor, toil, trouble*, Lu. xi. 7; 2 Th. iii. 8.

κοπρία, ας, ἡ, *dung, manure*, Lu. xiii. 8 (not W. H.), xiv. 35.\*

κόπριον, ου, τό, *dung*, Lu. xiii. 8 (W. H.).\*

κόπτω, mid. fut. κόψομαι, *to cut off*, as branches, trees, etc., Mat. xxi. 8; mid., *to beat or cut one's self in grief, to bewail*, as Mat. xi. 17.

κόραξ, ακος, ὁ, *a raven*, Lu. xii. 24.\*

κοράσιον, ου, τό (prop. dim. from κόρη), *a girl*, as Mar. vi. 22, 28.

κορβάν (W. H. κορβάν), (indecl.), and κορβανᾶς, ᾶ, ὁ (from Heb.), (1) *a gift, an offering to God*, Mar. vii. 11; (2) *the sacred treasury*, Mat. xxvii. 6.\*

Κορέ, ὁ (Heb.), *Korah*, Ju. 11.\*

κορέννυμι, ἔσω, pass. perf. κεκόρεσμαι, *to satiate, satisfy*, Ac. xxvii. 38; 1 Cor. iv. 8.\*

Κορινθίος, ου, ὁ, *a Corinthian*, Ac. xviii. 8; 2 Cor. vi. 11.\*

Κόρινθος, ου, ἡ, *Corinth*, Ac. xviii. 1, xix. 1.

Κορνήλιος, ου, ὁ, *Cornelius*, Ac. x.\*

κόρος, ου, ὁ (from Heb.), *a cor, the largest dry measure, equal to ten βάτοι, or ten Attic medimni*, Lu. xvi. 7. (S.).\*

κοσμέω, ὦ, ἥσω, *to put in order, to prepare*, Mat. xxv. 7; *to adorn*, Mat. xxiii. 29; 1 Tim. ii. 9; met., with honor, Tit. ii. 10; 1 Pet. iii. 5.

κοσμικός, ἡ, ὅν, (1) *earthly*, opp. to ἐπουράνιος, Heb. ix. 1; (2) *worldly, i.e., corrupt*, Tit. ii. 12.\*

κόσμιος, ου, orderly, modest, 1 Tim. ii. 9, iii. 2.\*

κοσμο-κράτωρ, ορος, ὁ, *lord of this world, world-ruler* (R. V.), Ep. vi. 12.\*

κόσμος, ου, ὁ, (1) *ornament, decoration*, only 1 Pet. iii. 3; hence, (2) *the material universe*, Lu. xi. 50, as well ordered and beautiful; (3) *the world*, Jn. xi. 9; *worldly affairs*, Gal. vi. 14; (4) *the inhabitants of the world*, 1 Cor. iv. 9; as opposed to God, Jn. viii. 23; (5) *a vast collection of anything*, Ja. iii. 6. Syn.: see αἰών.

Κούαρτος, ου, ὁ (Latin, see Gr. § 159), *Quartus*, Ro. xvi. 23.\*

κοῦμ (a Hebrew imperative fem.), *arise*, Mar. v. 41 (W. H. read κοῦμ, the masculine form). (N. T.).\*

κουστωδία, ας, ἡ (Latin, see Gr. § 154c, Bu. 17), *a guard*, Mat. xxvii. 65, 66, xxviii. 11. (N. T.).\*

κουφίζω, ω, *to lighten*, as a ship, Ac. xxvii. 38.\*

κόφινος, ου, ὁ, *a basket*, as Mat. xiv. 20.

κράββατος (W. H. κράβατος), ου, ὁ, *a couch, a light bed*, as Mar. ii. 12.

κράζω, ζω, *to cry out hoarsely, or urgently, or in anguish*, Mar. v. 5; Ac. xix. 32.

κραυπάλῃ, ης, ἡ, *surfetting*,

caused by excessive drinking, Lu. xxi. 34.\*

κρανίον, ου, τό, *a skull*, Lu. xxiii. 33; Κρανίου Τόπος, Greek for Γολγοθά, which see, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17.\*

κράσπεδον, ου, τό, *the fringe, tassel, of a garment*, as Mat. xxiii. 5.

κραταιός, ᾶ, ὅν, *strong, mighty*, 1 Pet. v. 6.\*

κραταιός, ὦ, in pass. only, *to be strong, to grow strong*, Lu. i. 80, ii. 40; 1 Cor. xvi. 13; Ep. iii. 16. (S.).\*

κρατέω, ὦ, ἥσω, with acc., or gen., or acc. and gen. (see Gr. § 264, Wi. § 30, 8d, Bu. 161), *to get possession of, obtain*, Ac. xxvii. 13; *to take hold of*, Mar. i. 31; Ac. iii. 11; *to seize*, Mat. xiv. 3; *to hold*, Rev. ii. 1; *to hold fast*, Rev. ii. 25, iii. 11; *to retain*, of sins, Jn. xxi. 23.

κρατίστος, ης, ον (prop. superlative of κρατός, see κράτος), *most excellent, most noble, a title of honor*, Lu. i. 3; Ac. xxiii. 26, xxiv. 3, xxvi. 25.\*

κράτος, ους, τό, *strength, power, dominion*, Ep. i. 19; 1 Pet. iv. 11; Heb. ii. 14; κατὰ κράτος, Ac. xix. 20, *greatly, mightily*.

κραυγάζω, σω, *to cry out, to shout*, as Mat. xii. 19.

κραυγή, ης, ἡ, *a crying, outcry*, as Heb. v. 7.

κρέας (ατος, αος, contr. κρέως), τό, plur. κρέατα, κρέα, *flesh, flesh-meat*, Ro. xiv. 21; 1 Cor. viii. 13.\*

κρείσσω (or -ττ-), ον (prop. compar. of κρατός, see κράτος), *stronger, more excellent*, as Heb. vii. 7, xii. 24.

κρεάννυμι, or κρεμάω, ὦ, fut. ἄσω, *to hang up, trans.*, Ac. v. 30; mid., *to be suspended, to hang*, Mat. xxii. 40; Ac. xxviii. 4.

κρημνός, οῦ, ὁ (κρεμάννυμι), *a precipice*, from its overhanging, Mat. viii. 32; Mar. v. 13; Lu. viii. 33.\*

Κρής, ηρός, ὁ, *a Cretan*, Ac. ii. 11; Tit. i. 12.\*

Κρήσκης, ὁ (Latin), *Crescens*, 2 Tim. iv. 10.\*

Κρήτη, ης, ἡ, *Crete*, now Candia, Ac. xxvii. 7.



κρη]

κρήνη, ἡς, ἡ, *barley*, Rev. vi. 6.\*κρήθινος, η, ον, *made of barley*; ἀρτοι κρήθινοι, *barley loaves*, Jn. vi. 9, 13.\*κρίμα, ατος, τό, *a judgment, a sentence, condemnation*, as 1 Cor. xi. 29.κρίνον, ου, τό, *a lily*, Mat. vi. 28; Lu. xii. 27.\*κρίνω, νῶ, κέκρικα, 1st aor. pass. ἐκρίθην, (1) *to have an opinion, to think*, Ac. xiii. 46, xv. 19; (2) *to approve, prefer*, Ro. xiv. 5; (3) *to resolve, determine*, 1 Cor. vii. 37; Tit. iii. 12; (4) *to try, to sit in judgment on*, Jn. xviii. 31; pass. and mid., *to appeal to trial, i.e., to have a lawsuit*, 1 Cor. vi. 6.κρίσις, εως, ἡ, (1) *opinion*, formed and expressed, Jn. viii. 16; Ju. 9; (2) *judgment*, the act or result of, Ja. ii. 13; Lu. x. 14; (3) *condemnation and punishment*, Heb. x. 27; Rev. xviii. 10; (4) *a tribunal*, Mat. v. 21, 22; (5) *justice*, Mat. xxiii. 23.Κρίσπος, ου, ὁ, *Crispus*, Ac. xviii. 8; 1 Cor. i. 14.\*κριτήριον, ου, τό, (1) *a tribunal, a court of justice*, 1 Cor. vi. 2, 4 (see R. V.); Ja. ii. 6.\*κριτής, οῦ, ὁ, *a judge*, Mat. v. 25; Ac. xviii. 15; of the O. T. "judges," Ac. xiii. 20.κριτικός, ἡ, ὄν, *skilled in judging*, gen. obj., Heb. iv. 12.\*κρούω, σω, *to knock at a door*, Lu. xiii. 25.κρύπτη, ης, ἡ, *a cellar, a vault*, Lu. xi. 33.\*κρυπτός, ου, ὄν, verbal adj. (κρύπτω), *hidden, secret*, Mat. x. 26; Ro. ii. 16.κρύπτειν, ψω, 2d aor. pass. ἐκρύβην, *to hide, conceal, to lay up*, as Col. iii. 3.κρυσταλλῶς, *to be clear*, like crystal, Rev. xxi. 11. (N. T.)\*κρυστάλλος, ου, ὁ, *crystal*, Rev. iv. 6, xxii. 1.\*κρυφαῖος, α, ον, *hidden, secret*, Mat. vi. 18 (W. H.).\*κρυφή (W. H. -ῃ), adv., *in secret, secretly*, Ep. v. 12.\*κτάομαι, ὠμαι, fut. ἥσομαι, ἐκ-τησάμην, dep., *to acquire, procure* (price, gen., or ἐκ), (see Gr. § 273, Wi. §§ 38, 7,

40, 46), Mat. x. 9; Lu. xviii. 12, xxi. 19; Ac. i. 18, viii. 20, xxii. 28; 1 Th. iv. 4.\*

κτῆμα, ατος, τό, *anything acquired, a possession*, Mat. xix. 22; Mar. x. 22; Ac. ii. 45, v. 1.κτῆνος, ους, τό, *a beast of burden* (as representing property), Lu. x. 34; Ac. xxiii. 24; 1 Cor. xv. 39; Rev. xviii. 13.\*κτῆτωρ, ορος, ὁ, *a possessor*, Ac. iv. 34.\*κτίζω, σω, perf. pass. ἐκτίσμαι, *to create, form, shape, physically or spiritually*, as Ro. i. 25; Ep. ii. 10.κτίσις, εως, ἡ, *creation*, (1) the act, Ro. i. 20; (2) the thing created, creature, Ro. i. 25; creation, generally, Ro. viii. 19-22; (3) met., an ordinance, 1 Pet. ii. 13.κτίσμα, ατος, τό, *a thing created, a creature*, 1 Tim. iv. 4; Ja. i. 18; Rev. v. 13, viii. 9.\*κτίστης, ου, ὁ, *a founder; a creator*, 1 Pet. iv. 19.\*κυβέλα, ας, ἡ, *dice-playing fraud*, Ep. iv. 14.\*κυβέρνησις, εως, ἡ, *governing, direction*, 1 Cor. xii. 28.\*κυβερνήτης, ου, ὁ, *a steersman, a pilot*, Ac. xxvii. 11; Rev. xviii. 17.\*κυκλεύω, *to encircle, surround*, Rev. xx. 9 (W. H.).\*κυκλοῦν, adv. (κύκλος), *round about*, gen., Rev. iv. 3, 4, 8, v. 11 (not W. H.).\*κύκλος, ου, ὁ, *a circle; only in dat., κύκλῳ, as adv., abs., or with gen., round about*, around, Mar. iii. 34; vi. 6.κυκλώω, ῶ, *to encircle, surround, besiege*, Lu. xxi. 20; Jn. x. 24; Ac. xiv. 20; Heb. xi. 30; Rev. xx. 9 (Rec.).\*κύλισμα, ατος, τό, *a place for wallowing*, 2 Pet. ii. 22 (not W. H.). (N. T.)\*κύλισμος, οῦ, ὁ, *a rolling, wallowing*, 2 Pet. ii. 22 (W. H.).\*κυλιῶ (for κυλινδῶ), pass., *to be rolled, to wallow*, Mar. ix. 20.\*κυλλός, ἡ, ὄν, *crippled, lame*, especially in the hands, Mat. xv. 30 (not W. H.), 31 (not W. H.), xviii. 8; Mar. ix. 43.\*κύμα, ατος, τό, *a wave*, as Mat. viii. 24; Mar. iv. 37; Ju. 13.κύμβαλον, ου, τό (κύμβος, hol-law), *a cymbal*, 1 Cor. xiii. 1.\*κύμινον, ου, τό (from Heb.), *cumin*, Mat. xxiii. 23.\*κυνάριον, ου, τό (dim. of κύων), *a little dog*, Mat. xv. 26, 27; Mar. vii. 27, 28.\*Κύπριος, ου, ὁ, *a Cyprian or Cypriote*, Ac. iv. 36.Κύπρος, ου, ἡ, *Cyprus*, Ac. xi. 19, xiii. 4.κύπτω, ψω, *to bend, to stoop down*, Mar. i. 7; Jn. viii. 6, 8 (W. H. omit).Κυρηναῖος, ου, ὁ, *a Cyprian*, Ac. vi. 9, xi. 20.Κυρήνη, ης, ἡ, *Cyrene*, a city of Africa, Ac. ii. 10.\*Κυρήνιος, ου, ὁ, *Cyrenius or Quirinius*, Lu. ii. 2.\*κυρία, ας, ἡ, *a lady*, 2 Jn. i. 5 (some read Κυρία, *Cyria*, a proper name).\*

κυριακός, ἡ, ὄν, of or pertaining to the Lord, as the supper, 1 Cor. xi. 20; the day, Rev. i. 10.\*

κυριεῖω, εῴσω, *to have authority, abs.*, 1 Tim. vi. 15; *to rule over* (gen.), Lu. xxii. 25.κύριος, ου, ὁ, (1) *lord, master*, Lu. xx. 15; Ac. xvi. 16; a title of honor, Mat. xiii. 27, xvi. 22; (2) *the Lord*, applied to God, Mar. v. 19; Ac. vii. 33; (3) *the Lord*, employed in the Epp. constantly of Christ (see Gr. § 217 b, Wi. § 19, 1 a, p. 124, Bu. 89), Ac. ix. 1; Ro. xiv. 8. *Syn.*: see δεσπότης.κυριότης, τητος, ἡ, *lordship, dominion*; collective concr., lords, Ep. i. 21; Col. i. 16; 2 Pet. ii. 10; Ju. 8. (N. T.)\*κυρώω, ῶ, *to confirm, ratify*, 2 Cor. ii. 8; Gal. iii. 15.\*κύων, κυνός, ὁ, ἡ, *a dog*, Lu. xvi. 21; fig., of shameless persons, Phil. iii. 2.κῶλον, ου, τό, *a limb, a carcase*, N. T. plur. only, Heb. iii. 17.\*κωλύω, σω, *to restrain, forbid, hinder*, Mar. ix. 38.κώμη, ης, ἡ, *a village, unwalled*, Mat. ix. 35.κωμό-πολις, εως, ἡ, *a large, city-like village, without walls*, Mar. i. 38.\*κῶμος, ου, ὁ, *a feasting, revel*

*ing*, Ro. xiii. 13; Gal. v. 21;  
1 Pet. iv. 3.\*  
κῶνωψ, ὡπος, ὁ, a gnat, Mat.  
xxiii. 24.\*  
Κῶς, ὦ, ἡ, *Cos*, Ac. xxi. 1.\*  
Κωσάμ, ὁ (Heb.), *Cosam*, Lu.  
iii. 28.\*  
κωφός, ἡ, ὅν (κόπτω, lit., *blunt-*  
*ed*), dumb, Mat. ix. 32, 33;  
deaf, Mat. xi. 5.

Λ

Δ, λ, λάμβδα, *lambda*, *l*, the  
eleventh letter. As a nu-  
meral, λ' = 30; λ = 30,000.  
λαγχάνω, 2d aor. ἔλαχον, trans.,  
to obtain by lot, to obtain, acc.  
or gen., Lu. i. 9; Ac. i. 17;  
2 Pet. i. 1; abs., to cast lots,  
περί, gen., Jn. xix. 24.\*  
Λάζαρος, ου, ὁ, *Lazarus*, (1) of  
Bethany, Jn. xi. 1, 2; (2) in  
the parable, Lu. xvi. 20-25.  
λάβρα (W. H. λάβρα), (λανθά-  
νω), adv., *secretly*, Jn. xi.  
28.  
λαίλαψ, ἀπος, ἡ, a whirlwind,  
a violent storm, Mar. iv. 37;  
Lu. viii. 23; 2 Pet. ii. 17.\*  
λακτέω (λάξ, adv., *with the*  
*heel*), to kick, Ac. ix. 5 (W.  
H. omit), xxvi. 14.\*  
λαλέω, ὦ, ἡσω, (1) to utter a  
sound, to speak, absolutely,  
Rev. x. 4; Heb. xii. 24; Ja.  
ii. 12; (2) to speak, to talk,  
with acc. of thing spoken,  
also with modal dat. and  
dat. of person addressed.  
Hence, according to the  
nature of the case, met., to  
declare, by other methods  
than *in* *voice*, as Ro. vii. 1;  
to preach, to publish, to an-  
nounce. Syn.: λέγω has refer-  
ence to the *thought* uttered;  
λαλέω simply to the *fact* of  
utterance.  
λαλιά, ἀς, ἡ, (1) *speech*, *report*,  
Jn. iv. 42; (2) *manner of*  
*speech*, *dialect*, Mat. xxvi. 73;  
Mar. xiv. 70. (W. H. omit);  
Jn. viii. 43.\*  
λαμᾶ, ὁ λαμᾶ (perh. Heb.),  
and λεμᾶ (Aram.), *wily*, Mat.  
xxvii. 46; Mar. xv. 34 (Ps.  
xxii. 1). (N. T.)\*  
λαμβάνω, λήσσομαι (W. H. λήμ-  
σομαι), ελληφα, ἔλαβον, (1)  
to take, as in the hand, Mat.  
xiv. 19; hence, (2) to claim,  
*procure*, Lu. xix. 12; (3) to

take by force, seize, Mat. xxi.  
35; (4) to take away, by vi-  
olence or fraud, Mat. v. 40;  
(5) to choose, Ac. xv. 14; (6)  
to receive, accept, obtain, Jn.  
xvi. 24; Ja. iii. 1; Rev. xviii.  
4; (7) in certain periphrastic  
expressions — λαμβάνειν ἀρ-  
χήν, to begin; λ. λήθην, to  
forget; λ. ὑπόμνησιν, to re-  
member; λ. πείραν, to expe-  
rience; λ. πρόσωπον, "to  
accept the person," i.e., "to  
be partial. The preposition  
"from," after this verb, is  
expressed by ἐκ, ἀπό, παρά  
(ὅπῃ, 2 Cor. xi. 24).  
Λάμει, ὁ (Heb.), *Lamech*, Lu.  
iii. 36.\*  
λαμπάς, ἄδος, ἡ, prop. a torch,  
Rev. iv. 5, viii. 10; also a  
lamp, Jn. xviii. 3. Syn.: φῶς  
is light in general; φέγγος,  
radiance; φωστήρ, a heav-  
enly body, luminary; λαμπάς,  
a torch; λύχνος, a lamp.  
λαμπρός, ἄ, ὅν, *shining*, *mag-*  
*nificent*, Rev. xxii. 16; Lu.  
xxiii. 11.  
λαμπρότης, τητος, ἡ, *splendor*,  
*brightness*, Ac. xxvi. 13.\*  
λαμπρῶς, adv., *magnificently*,  
Lu. xvi. 19.\*  
λάμπω, ψω, to shine, Mat. v. 15,  
16, xvii. 2.  
λανθάνω, 2d aor. ἔλαβον, (1) to  
be hidden, abs., Mar. vii. 24;  
Lu. viii. 47; (2) to be hidden  
from (acc.), Ac. xxvi. 26; 2  
Pet. iii. 5, 8; (3) for part.  
constr., see Gr. § 394, 2,  
Wi. § 54, 4, Bu. 299; Heb.  
xiii. 2.\*  
λαξευτός, ἡ, ὅν, *hewn out of a*  
*rock*, Lu. xxiii. 53. (S.)\*  
Λαοδικεῖα, ἀς, ἡ, *Laodicea*, Col.  
ii. 1, iv. 13.  
Λαοδικεύς, ἔως, ὁ, a *Laodicean*,  
Col. iv. 16; Rev. iii. 14 (not  
W. H.)\*  
λαός, οὔ, ὁ, (1) a *people*, spec.  
of the people of God, Lu. ii.  
31; Ac. iv. 10; (2) the *com-*  
*mon people*, Mat. xxvi. 5.  
λάρυγξ, υγγος, ὁ, the throat, Ro.  
iii. 13.\*  
Λασαία (W. H. Λασεία), ἀς, ἡ,  
*Lasea*, Ac. xxvii. 8.\*  
λάσσω, 1st aor. ἐλάκησα, to  
burst asunder, Ac. i. 18.\*  
λατομέω, ὦ, to hew stones, to cut  
stones, Mat. xxvii. 60; Mar.  
xv. 46. (S.)\*

λατρεία, ἀς, ἡ, *worship*, *service*  
rendered to God, Jn. xvi. 2;  
Ro. ix. 4, xii. 1; Heb. ix. 1,  
6.\*  
λατρεύω, σω, (1) to worship, to  
serve, Ac. vii. 7; (2) to offi-  
ciate as a priest, Heb. xiii.  
10. Syn.: λατρεύω is to wor-  
ship God, as any one may  
do; λειτουργέω, to serve him  
in a special office or min-  
istry.  
λάχανον, ου, τό, an herb, a  
garden plant, Mat. xiii. 32.  
Λεββαῖος, ου, ὁ, *Lebbaeus*, Mat.  
x. 3 (not W. H.). See Θαδ-  
δαῖος.\*  
λεγέον (W. H. λεγιών), ὄνος, ὁ  
(Lat., see Gr. § 154c, Bu. 16),  
a legion, Mat. xxvi. 53; Mar.  
v. 9, 15; Lu. viii. 30; in N.T.  
times containing probably  
6826 men. (N. T.)\*  
λέγω, only pres. and impf. in  
N. T., (1) to speak, to say, Ac.  
xiii. 15; Jn. i. 29; used also  
of writings, as Jn. xix. 37;  
(2) to relate, to tell, Lu. ix. 31,  
xviii. 1; (3) to call, pass.,  
to be called or named; (4) pass.,  
to be chosen or appointed.  
Dat. of person addressed.  
Syn.: see λαλέω.  
λείμμα, ἀτος, τό (λεῖπω), a rem-  
nant, Ro. xi. 5.\*  
λείος, ελα, εἶον, smooth, level,  
Lu. iii. 5 (from S.)\*  
λείπω, ψω, to leave, to be want-  
ing, Lu. xviii. 22; Tit. i. 5,  
iii. 13; pass., to be lacking, to  
be destitute of, Ja. i. 4, 5, ii.  
15.\*  
λειτουργέω, ὦ, (1) to serve pub-  
licly in sacred things, Ac.  
xiii. 2; Heb. x. 11; (2) to  
minister to charitably, Ro.  
xv. 27.\* Syn.: see λατρεύω.  
λειτουργία, ἀς, ἡ, (1) a public  
ministration or service, Lu.  
i. 23; Phil. ii. 17; Heb. viii.  
6, ix. 21; (2) a charitable  
gift, Phil. ii. 30; 2 Cor. ix.  
12.\*  
λειτουργικός, ἡ, ὅν, employed  
in ministering, Heb. i. 14.  
(S.)\*  
λειτουργός, οὔ, ὁ, a minister or  
servant to, gen. obj., Ro.  
xiii. 6, xv. 16; Phil. ii. 25;  
Heb. i. 7, viii. 2.\*  
λέντιον, ου, τό (Lat., see Gr.  
§ 154c), a towel, apron, Jn.  
xiii. 4, 5. (N. T.)\*

λερίς, λῖδος, ἡ, a scale, Ac. ix. 18.\*

λέπρα, ας, ἡ, the leprosy, Mat. viii. 3; Mar. i. 42; Lu. v. 12, 13.\*

λεπρός, οὐ, ὁ, a leper, Lu. iv. 27, vii. 22.

λεπτός, οὐ, τό, prop. verb. adj. (sc. νόμισμα), from λέπω (to strip off, pare down), a mite, a small brass coin, one eighth of an as, the smallest Jewish coin, Mar. xii. 42; Lu. xii. 59, xxi. 2.\*

Λευί, or Λευῖς (W. H. Leuelis), gen. Λευί, ὁ, Levi. Four are mentioned: (1) son of Jacob, ancestor of the priestly tribe; (2) 3 ancestors of Jesus, Lu. iii. 24, 29; (4) the apostle, also called Matthew, Lu. v. 27, 29.

Λευίτης, οὐ, ὁ, a Levite, I. u. x. 32; Jn. i. 19; Ac. iv. 36.\*

Λευιτικός, ἡ, ὁν, Levitical, Heb. vii. 11.\*

λευκαῖναι, ἀνῶ, 1st aor. ἐλευκᾶνα, to make white, Mar. ix. 3; Rev. vii. 14.\*

λευκός, ἡ, ὁν, (1) white, as Mat. v. 36; Jn. iv. 35; (2) bright, as Mat. xvii. 2.

λέων, οντος, ὁ, a lion, I. Heb. xi. 33; fig., 2 Tim. iv. 17; of Christ, Rev. v. 5.

λήθη, ης, ἡ, forgetfulness, 2 Pet. i. 9.\*

ληνός, οὐ, ὁ, ἡ, a wine-press, Mat. xxi. 33; fig. in Rev. xiv. 19, 20, xix. 15.\*

λήρος, οὐ, ὁ, idle talk, Lu. xxiv. 11.\*

ληστής, οὐ, ὁ, a robber, Mar. xi. 17; Jn. x. 1, 8. Syn.: see κλέπτης.

λήψις (W. H. λῆψις), εως, ἡ (λαμβάνω), a receiving, Phil. iv. 15.\*

λίαν, adv., very much; with adj. or adv., very, Mat. iv. 8; Mar. xvi. 2.

λίβανος, οὐ, ὁ, frankincense, Mat. ii. 11; Rev. xviii. 13.\*

λιβανωτός, οὐ, ὁ, a censer for burning frankincense, Rev. viii. 3, 5.\*

λιβερτίνος, οὐ, ὁ (Lat. libertinus), a freedman, Ac. vi. 9. Probably Jews who had been slaves at Rome under Pompey, and afterwards freed.\*

Διβή, ης, ἡ, Libya, Ac. ii. 10.\*

λιθάζω, σῶ, to stone, Jn. xi. 8; Ac. xiv. 19.

λίθινος, η, ὁν, made of stone, Jn. ii. 6; 2 Cor. iii. 3; Rev. ix. 20.\*

λιθοβολῶ, ῶ, ἤσω, to throw stones at, to stone, Mat. xxiii. 37; Mar. xii. 4 (W. H. omit). (S.)

λίθος, οὐ, ὁ, a stone, i.e., (1) loose and lying about, Mat. iv. 3, 6; (2) built into a wall, etc., Mar. xiii. 2; (3) a precious stone, Rev. iv. 3, xvii. 4; (4) a statue or idol of stone, Ac. xvii. 29.

λιθόστρωτον, οὐ, τό (prop. adj., spread with stones), a mosaic pavement, as name of a place near the praetorium or palace at Jerusalem, Jn. xix. 13.\*

λικνῶ, ῶ, ἤσω, to scatter, as grain in winnowing, to grind to powder that may be scattered, Mat. xxi. 44; Lu. xx. 18.\*

λιμὴν, ἐνος, ὁ, a harbor, Ac. xxvii. 8, 12.\*

λίμνη, ης, ἡ, a lake, e.g., Genesareth, Lu. v. 1.

λιμός, οὐ, ὁ, (1) hunger, 2 Cor. xi. 27; (2) a famine, Mat. xxiv. 7.

λίνον, οὐ, τό, flax, linen made of flax, Rev. xv. 6 (W. H. λῖδος); a lamp-wick, Mat. xii. 20.\*

Λίνος (W. H. Λίνος), οὐ, ὁ, Linus, 2 Tim. iv. 21.\*

λιπαρός, ὁ, ὁν, fat, dainty, Rev. xviii. 14.\*

λίτρα, ας, ἡ, a pound, a weight of twelve ounces, Jn. xii. 3, xix. 39.\*

λίψ, λυβός, ὁ, the S.W. wind; used for the S.W. quarter of the heavens, Ac. xxvii. 12.\*

λογία, ας, ἡ, a collection, i.e., of money, 1 Cor. xvi. 1, 2. (N. T.)\*

λογίζομαι, σομαι, dep. with mid. and pass., (1) to reckon; (2) to place to the account of, to charge with, acc. and dat., or with els (see Gr. § 298, 6, Wi. § 32, 4b, Bu. 151); (3) to reason, argue, to infer, conclude, from reasoning; (4) to think, suppose.

λογικός, ἡ, ὁν, rational, i.e., belonging to the sphere of

the reason, Ro. xii. 1; 1 Pet. ii. 2.\*

λόγιον, οὐ, τό, something spoken, in N. T., a divine communication, e.g., the Old Testament, Ac. vii. 38; Ro. iii. 2; and the doctrines of Christ, Heb. v. 12; 1 Pet. iv. 11.\*

λόγιος, οὐ, εloquent, Ac. xviii. 24.\*

λογισμός, οὐ, ὁ, a reasoning, decision, Ro. ii. 15; 2 Cor. x. 5.\*

λογομαχέω, ῶ, to contend about words, 2 Tim. ii. 14. (N. T.)\*

λογομαχία, ας, ἡ, contention about words, 1 Tim. vi. 4. (N. T.)\*

λόγος, οὐ, ὁ, (1) a speaking, a saying, a word, as the expression of thought (whereas ἔπος, ὄνομα, ῥῆμα refer to words in their outward form, as parts of speech), Mat. viii. 8; (2) the thing spoken, Mat. vii. 24, 26 — whether doctrine, 1 Tim. iv. 6; prophecy, 2 Pet. i. 19; question, Mat. xxi. 24; a common saying or proverb, Jn. iv. 37; a precept, a command, Jn. viii. 55; the truth, Mar. viii. 38; conversation, Lu. xxiv. 17; teaching, 1 Cor. ii. 4; a narrative, Ac. i. 1; a public rumor, Mat. xxviii. 15; an argument, Ac. ii. 40; a charge or accusation, Ac. xix. 38; (3) reason, Ac. xviii. 14; (4) account, reckoning, Heb. iv. 13; Ac. xx. 24; Mat. xviii. 23; Ac. x. 29; λόγος is used by John as a name of Christ, the Word of God, i.e., the expression or manifestation of his thoughts to man, Jn. i. 1, etc.

λόγχη, ης, ἡ, a lance, a spear, Jn. xix. 34.\*

λοιδορέω, ῶ, to rail at, revile, Jn. ix. 28; Ac. xxiii. 4; 1 Cor. iv. 12; 1 Pet. ii. 23.\*

λοιδορία, ας, ἡ, reviling, 1 Tim. v. 14; 1 Pet. iii. 9.\*

λοιδορός, οὐ, ὁ, a reviler, 1 Cor. v. 11, vi. 10.\*

λοιμός, οὐ, ὁ, a pestilence, Mat. xxiv. 7 (W. H. omit), Lu. xxi. 11; Paul so called, Ac. xxiv. 5.\*

λοιπός, ἡ, ὁν, remaining, the rest, Mat. xxv. 11; adv. τό λοιπόν, as for the rest, more-

over, finally, henceforth, 1 Cor. i. 16; Heb. x. 13; τοῦ λοιποῦ, from henceforth, Gal. vi. 17.

Δουκάς, ὁ, δ (from Λουκάς, see Gr. § 159 d, Wi. § 16, 4, note 1, Bu. 20), Luke, Ac. xvi. 10, xx. 5.

Δούκιος, ου, δ (Lat.), Lucius, Ac. xiii. 1; Ro. xvi. 21.\*

λουτρόν, ου, τό, a bath; in N.T. baptism, Ep. v. 26; Tit. iii. 5.\*

λούω, σω, to bathe, to wash, Ac. ix. 37, xvi. 33; to cleanse, to purify, Rev. i. 5 (W. H. λύω). Syn.: πλύνω is to wash inanimate things; λούω, to bathe the whole body; νίπτω, to wash a part of the body.

Λύδδα, ης, ἡ, also Λύδδα, ων, τό (W. H.), Lydda, Ac. ix. 32, 35, 38.\*

Λυδία, ας, ἡ, Lydia, Ac. xvi. 14, 40.\*

Λυκαονία, ας, ἡ, Lycania, Ac. xiv. 6.\*

Λυκαονιστί, adv., in the speech of Lycania, Ac. xiv. 11.\*

Λυκία, ας, ἡ, Lycia, Ac. xxvii. 5.\*

λύκος, ου, δ, a wolf, Jn. x. 12; fig., Ac. xx. 29.

λυμάλνομαι, to ravage, to devastate, Ac. viii. 3.\*

λυπέω, ὦ, to grieve, a general word, 2 Cor. ii. 2, 5; pass., to be grieved, saddened, Mat. xxvi. 22, 37; 1 Pet. i. 6; to aggrrieve or offend, Ro. xiv. 15; Ep. iv. 30.

λύπη, ης, ἡ, grief, sorrow, 2 Cor. ix. 7; cause of grief, annoyance, 1 Pet. ii. 19.

Λυσανίας, ου, δ, Lysanias, Lu. iii. 1.\*

Λυσία, ου, δ, Lysias, Ac. xxiii. 26.

λύσις, εως, ἡ, a loosing, divorce, 1 Cor. vii. 27.\*

λυσι-τελέω, ὦ (lit., to pay taxes), impers., -εἰ, it is profitable or preferable (dat. and ἡ), Lu. xvii. 2.\*

Λύστρα, ας, ἡ, or ων, τό, Lystra, Ac. xiv. 6, 8.

λύτρον, ου, τό, a ransom, Mat. xx. 28; Mar. x. 45.\*

λυτρόω, ὦ, ὥσω, in N. T. only mid. and pass., to ransom, to deliver by paying a ransom, Lu. xxiv. 21; Tit. ii. 14; 1 Pet. i. 18 (acc., pers.; dat., price, and ἀπό or ἐκ).\*

λύτρωσις, εως, ἡ, deliverance, redemption, Lu. i. 68, ii. 38; Heb. ix. 12.\*

λυτρωτής, ου, δ, a redeemer, a deliverer, Ac. vii. 35.\*

λυχνία, ας, ἡ, a lampstand, Mat. v. 15; fig., of a church, Rev. ii. 1, 5; of a Christian teacher, Rev. xi. 4.

λύχνος, ου, δ, a lamp, Mat. v. 15, vi. 22; used of John the Baptist, Jn. v. 35; of Christ, Rev. xxi. 23. Syn.: see λαμπάς.

λύω, σω, to loose, as (1) lit., to unbind, Mar. i. 7; Rev. v. 2; (2) to set at liberty, Jn. xi. 44; Ac. xxii. 30; (3) to pronounce not binding, e.g., a law, Mat. xviii. 18; (4) to disobey or nullify the divine word, Jn. vii. 23, x. 35; (5) to destroy, e.g., the temple, Jn. ii. 19; (6) to dismiss, i.e., an assembly, Ac. xiii. 43.

Λωίς, ἱδός, ἡ, Loïs, 2 Tim. i. 5.\*

Λώτ, ὁ (Heb.), Lot, Lu. xvii. 28-32; 2 Pet. ii. 7.\*

## M

Μ, μ, μῦ, mu, m, the twelfth letter. As a numeral, μ' = 40; μ = 40,000.

Μαάθ, ὁ (Heb.), Muath, Lu. iii. 26.\*

Μαγδαλά, ἡ (Heb.), Magdala, Mat. xv. 39 (W. H. and R. V. Μαγαδάρ).\*

Μαγδαληνή, ης, ἡ, Magdalene, i.e., a woman of Magdala, as Mat. xxvii. 56, 61.

μαγία (W. H. μαγία), ας, ἡ, magic, plur., magical arts, Ac. viii. 11.\*

μαγεύω, σω, to practice magical arts, Ac. viii. 9.\*

μάγος, ου, δ, (1) a magus, a Persian astrologer, Mat. ii. 1, 7, 16; (2) a sorcerer, Ac. xiii. 6, 8.\*

Μαγώγ, ὁ (Heb.), Magog, Rev. xxi. 8; see Γωγ.\*

Μεδιάμ, ἡ (Heb.), Midian, Ac. vii. 29.\*

μαθητεύω, σω, (1) trans., to make a disciple of (acc.), to instruct, Mat. xiii. 52, xxviii. 19; Ac. xiv. 21; (2) intrans., to be a disciple, Mat. xxvii. 57 (Rec., W. H. read pass., W. H. with active in mrg.).\*

μαθητής, ου, δ (μαθάνω), a disciple, Mat. ix. 14, x. 24, xxii. 16; οἱ μαθηταί, specially, the twelve, Mat. ix. 19.

μαθήτρια, ας, ἡ, a female disciple, Ac. ix. 36.\*

Μαθουσάλα, ὁ (Heb.), Methusalem, Lu. iii. 37.\*

Μαϊνάν, ὁ (W. H. Μεννά), (Heb.), Mainan or Menna, Lu. iii. 31.\*

μαίνομαι, dep., to be mad, to rave, Jn. x. 20; Ac. xii. 15, xxvi. 24, 25; 1 Cor. xiv. 23.\*

μακαρίζω, fut. ὦ, to pronounce happy or blessed, Lu. i. 48; Ja. v. 11.\*

μακάριος, α, ον, happy, blessed, Mat. v. 3-11; Lu. i. 45, vi. 20; 1 Cor. vii. 40.

μακαρισμός, ου, δ, a declaring blessed, a pronouncing happy, Ro. iv. 6, 9; Gal. iv. 15.\*

Μακεδονία, ας, ἡ, Macedonia, Ac. xvi. 9, 10, 12.

Μακεδών, ὄνος, δ, a Macedonian, Ac. xix. 29, xxvii. 2.

μάκελλον, ου, τό (Lat.), a meat market, 1 Cor. x. 25.\*

μακράν, adv. (acc. of μακρός, sc. ὁδόν), afar, afar off, Lu. xv. 20; eis preceding, Ac. ii. 39; ἀπό following, Ac. xvii. 27.

μακρόθεν, adv., from afar, Mar. viii. 3; with ἀπό, as Mat. xxvii. 55.

μακρο-θυμέω, ὦ, ἡσω, to suffer long, to have patience, to be forbearing, 1 Cor. xiii. 4; to delay, Lu. xviii. 7; to wait patiently, Heb. vi. 15. (S.)

μακρο-θυμία, ας, ἡ, forbearance, long-suffering, patience, Ro. ii. 4, ix. 22. Syn.: see ἀνοχή.

μακρο-θύμως, adv., patiently, Ac. xxvi. 3. (N. T.).\*

μακρός, ὁ, ὄν, long; of place, distant, Lu. xv. 13, xix. 12; of time, long, only in the phrase μακρά προσεύχεσθαι, to make long prayers, Mat. xxiii. 14 (W. H. omit); Mar. xii. 40; Lu. xx. 47.\*

μακρο-χρόνιος, ον, long-lived, Ep. vi. 3.\*

μαλακία, ας, ἡ, weakness, in firmity, Mat. iv. 23, ix. 35. x. 1.\*

μαλακός, ἡ, ὄν, soft, of garments, Mat. xi. 8; Lu. vii



- 25; disgracefully effeminate, 1 Cor. vi. 9.\*
- Μαλελέη**, ὁ (Heb.), *Maleleel* or *Mahaleleel*, Lu. iii. 37.\*
- μάλιστα**, adv. (superl. of μάλα, *very*), *most of all, especially*, Gal. vi. 10; 2 Tim. iv. 13.
- μᾶλλον**, adv. (comp. of μάλα), *more, rather; πολλῶ μᾶλλον, much more*, Mat. vi. 30; πόσῳ μᾶλλον, *how much more*, Mat. vii. 11; μᾶλλον ἢ, *more than*, Mat. xviii. 13; μᾶλλον is often of intensive force, e.g., Mat. xxvii. 24; Ro. viii. 34. See Gr. § 321, Wi. §§ 35, 1, 65, 2, Bu. 83.
- Μάλχος**, ου, ὁ (Heb.), *Malchus*, Jn. xviii. 10.\*
- μάμη**, ης, ἡ, *a grandmother*, 2 Tim. i. 5.\*
- μαμμωνᾶς** (W. H. μαμωνᾶς), ᾱ, ὁ (Aram.), *mammon, gain, wealth*, Mat. vi. 24; Lu. xvi. 9, 11, 13. (N. T.)\*
- Μαναήν**, ὁ (Heb.), *Manaen*, Ac. xiii. 1.\*
- Μανασσῆς**, gen. and acc. ἦ, ὁ, *Manassch*, (1) son of Joseph, Rev. vii. 6; (2) Mat. i. 10.\*
- μαθήναν**, μαθήσομαι, 2d aor. ἔμαθον, perf. μεμάθηκα, *to learn, to understand, to know, to be informed, to comprehend*. Used abs., or with acc. (ἀπό or παρά with gen. of the teacher, ἐν with example, 1 Cor. iv. 6).
- μανία**, ας, ἡ, *madness*, Ac. xxvi. 24.\*
- μάννα**, τό (Heb., deriv. uncertain), *mannna*, the food of the Israelites in the desert, Jn. vi. 31, 49; Heb. ix. 4. (S.)
- μαντεύομαι**, dep., *to utter responses, practice divination*, Ac. xvi. 16.\*
- μαραίνειν**, ανῶ, fut. pass. μαρανθήσομαι, *to wither, to fade away*, Ja. i. 11.\*
- μαράν ἀθά** (two Aram. words), *our Lord cometh* (R. V. mrg.), 1 Cor. xvi. 22. (N. T.)\*
- μαργαρίτης**, ου, ὁ, *a pearl*, Mat. xiii. 45, 46.
- Μάρθα**, ας, ἡ, *Martha*, Lu. x. 38, 40, 41.
- Μαρία**, ας, or **Μαριάμ**, indecl. (Heb. *Miriam*), ἡ, *Mary*. Six of the name are mentioned: (1) the mother of Jesus, Lu. i. 27; (2) the Magdalene, Mar. xv. 40, 47; (3) the sister of Martha and Lazarus, Lu. x. 39, 42; (4) the wife of Cleopas, Mat. xxvii. 56, 61; (5) the mother of John Mark, Ac. xii. 12; (6) a Christian woman in Rome, Ro. xvi. 6.
- Μάρκος**, ου, ὁ, *Mark*, Ac. xii. 12, 25.
- μάρμαρος**, ου, ὁ, ἡ, *marble*, Rev. xviii. 12.\*
- μαρτυρέω**, ᾱ, ἥσω, *to be a witness*, abs., *to testify* (περί, gen.), *to give testimony* (το, dat. of pers. or thing), *to commend; pass., to be attested, i.e., honorably, to be of good report*.
- μαρτυρία**, ας, ἡ, *testimony, i.e., legal*, Mar. xiv. 56, 59; or general, Ju. v. 34; with obj. gen., as Rev. xix. 10.
- μαρτύριον**, ου, τό, *testimony*, Mat. viii. 4 (το, dat.; against, ἐπί, acc.).
- μαρτύρομαι**, dep., *to call to witness*, Ac. xx. 26; Gal. v. 3; *to exhort solemnly*, Ac. xxvi. 22 (W. H.); Ep. iv. 17; 1 Th. ii. 11 (W. H.).\*
- μάρτυς**, υπος, dat. plur. μάρτυσι, ὁ, *a witness, i.e., judicially*, Mat. xviii. 16; *one who testifies from what he has seen or experienced*, 1 Th. ii. 10, Lu. xxiv. 48; *a martyr*, witnessing by his death, Ac. xxii. 20; Rev. ii. 13, xvii. 6.
- μαστόρομαι** (W. H. -ασά-), ᾱμαι, *to bite, to gnaw*, Rev. xvi. 10.\*
- μαστιγών**, ᾱ, ὥσω, *to scourge*, Mat. x. 17; fig., Heb. xii. 6.
- μαστιγῶ**, *to scourge*, Ac. xxii. 25.\*
- μάστιξ**, γνος, ἡ, *a whip, a scourge*, Ac. xxii. 24; Heb. xi. 36; fig., *calamity, disease*, Mar. iii. 10, v. 29, 34; Lu. vii. 21.\*
- μαστός**, οῦ, ὁ, *the breast*, pl., Lu. xi. 27, xxiii. 29; Rev. i. 13.\*
- ματαιολογία**, ας, ἡ, *vain, fruitless talk*, 1 Tim. i. 6.\*
- ματαιο-λόγος**, ου, ὁ, *a vain, empty talker*, Tit. i. 10.\*
- μάταιος** (ατα), αιον, *vain, useless, empty*, 1 Cor. xv. 17; Ja. i. 26; τὰ μάταια, *vanities*, spec. of heathen deities, Ac. xiv. 15 (and O. T.). Syn.: see κενός.
- ματαιότης**, τητος, ἡ, (1) *vanity*, 2 Pet. ii. 18; (2) *perverse-ness*, Ep. iv. 17; (3) *frailty*, Ro. viii. 20.\*
- ματαιόω**, ᾱ, *to make vain or foolish; pass., Ro. i. 21. (S.)\**
- μάτην**, adv., *in vain, fruitlessly*, Mat. xv. 9; Mar. vii. 7.\*
- Ματθαῖος** (W. H. Μαθθαῖος), ου, ὁ, *Matthæo*, the apostle and evangelist, Mat. ix. 9, 10; also called *Levi*.
- Ματθάν** (W. H. Μαθθάν), ὁ (Heb.), *Matthan*, Mat. i. 15.\*
- Ματθαί**, ὁ (Heb.), *Matthai*, Lu. iii. 24, 29 (W. H. Μαθθαί).\*
- Ματθίας** (W. H. Μαθθίλας), α, ὁ, *Matthias*, Ac. i. 23, 26.\*
- Ματθαθά**, ὁ (Heb.), *Matthatha*, Lu. iii. 31.\*
- Ματθαθίας**, ου, ὁ, *Matthathias*, Lu. iii. 25, 26.\*
- μάχαιρα**, ας and ης, ἡ, *a sword*, Jn. xviii. 10, 11; met., for strife, Mat. x. 34; fig., of spiritual weapons, Ep. vi. 17.
- μάχη**, ης, ἡ, *battle; contention, strife*, 2 Cor. vii. 5; 2 Tim. ii. 23; Tit. iii. 9; Ja. iv. 1.\*
- μάχομαι**, *to fight, contend, dispute*, Jn. vi. 52; Ac. vii. 26; 2 Tim. ii. 24; Ja. iv. 2.\*
- μεγαλ-αυχέω**, ᾱ, *to boast great things, to be arrogant*, Ja. iii. 5 (W. H. μεγάλη αὐχεῖ).\*
- μεγαλείος**, εια, εἰωρ, *grand, magnificent*, Lu. i. 49 (W. H. μεγαλᾶ); Ac. ii. 11.\*
- μεγαλειότης**, τητος, ἡ, *majesty, magnificence*, Lu. ix. 43; Ac. xix. 27; 2 Pet. i. 16.\*
- μεγαλο-πρεπής**, ἐς, gen. οὗς, *fitting for a great man, magnificent, majestic*, 2 Pet. i. 17.\*
- μεγαλύνω**, νῶ, (1) *to make great*, Mat. xxiii. 5; (2) *to magnify, extol, celebrate with praise*, Lu. i. 46; Ac. v. 13.
- μεγάλως**, adv., *greatly*, Phil. iv. 10.\*
- μεγαλωσύνη**, ης, ἡ, *majesty*, Heb. i. 3, viii. 1; Ju. 25. (S.)\*
- μέγας**, μεγάλη, μέγα (see Gr. § 39), comp. μέϊζων, sup. μέϊστος, *great, in size, full-grown, intense*, Mat. ii. 10, xxviii. 8; *wonderful*, 2 Cor. xi. 15; *noble, of high rank*, Rev. xi. 18, xiii. 16; applied to age, ὁ μέϊζων, *the elder*, Ro. ix. 12; μέγας indicates the *size* of things, their *meas-*

- ure, number, cost, and estimation*; μεγάλη ημέρα, *a solemn, sacred day*, Jn. xix. 31.
- μέγθος, ου, τό, *greatness*, Ep. i. 19.\*
- μεγιστάνας, άνων, οί (sing. μεγιστάνας, only in Ap., Sirach iv. 7), *princes, great men, nobles*, Mar. vi. 21; Rev. vi. 15, xviii. 23. (S.)\*
- μεθ-ερμηνεύω, *to translate, to interpret*, pass. only, Mar. v. 41; Jn. i. 41.
- μεθύη, ης, ή, *drunkenness*, Lu. xxi. 34; Ro. xiii. 13; Gal. v. 21.\*
- μεθ-ίστημι (and μεθιστάω, 1 Cor. xiii. 2), μεταστήσω, 1st aor., pass., μετεστάθην, lit., *to change the place of*; hence, *to remove*, 1 Cor. xiii. 2; Col. i. 13; *to lead astray*, Ac. xix. 26; *to remove from life*, Ac. xiii. 22; *to remove from office*, Lu. xvi. 4.\*
- μεθ-οδεύα (-οδία, W. H.), as, ή, *a fraudulent artifice, a trick*, Ep. iv. 14, vi. 11. (N. T.)\*
- μεθ-όριας, α, ου, *bordering on*; τὰ μεθόρια, *borders, frontiers*, Mar. vii. 24 (W. H. θρια).\*
- μεθύσκω, *to make drunk*; pass., *to be drunk*, Lu. xii. 45; Jn. ii. 10; Ep. v. 18; 1 Th. v. 7.\*
- μέθυρος, ου, ό (prop. adj.), *a drunkard*, 1 Cor. v. 11, vi. 10.\*
- μεθύω, *to be drunken*, Mat. xxiv. 49; Ac. ii. 15; met., Rev. xvii. 6.
- μεζών, comp. of μέγας, which see. It has itself a comparative, μεζότερος, 3 Jn. 4 (see Gr. § 47, Wi. § 11, 2b, Bu. 28).
- μέλαν, ανος, τό (μέλας), *ink*, 2 Cor. iii. 3; 2 Jn. 12; 3 Jn. 13.\*
- μέλας, αινά, αν, *black*, Mat. v. 36; Rev. vi. 5, 12.\*
- Μελέας, ά, ό, *Melea*, Lu. iii. 31.\*
- μέλει, impers. (see Gr. § 101, Wi. § 30, 10d, Bu. 164), *it concerns*, dat. of pers., with gen. of object, as 1 Cor. ix. 9; or περί, as Jn. x. 13; or ότι, as Mar. iv. 38.
- μελετάω, ώ, ήσω, *to practice*, 1 Tim. iv. 15; *to devise*, Ac. iv. 25; *to meditate*, Mar. xiii. 11 (not W. H.).\*
- μέλι, ιτος, τό, *honey*, Mat. iii. 4; Mar. i. 6; Rev. x. 9, 10.\*
- μελισσιος, α, ου, *made by bees*, Lu. xxiv. 42 (W. H. omit). (N. T.)\*
- Μελίτη, ης, ή, *Melita*, now Malta, Ac. xxviii. 1 (W. H. Μελιτήνη).\*
- μέλλω, ήσω, *to be about to do, to be on the point of doing*, with infin., generally the present infin., rarely aor.; the fut. infin. (the regular classical use) occurs only in the phrase μέλλειν εἶσθαι (only in Ac.); the verb may often be adequately rendered by our auxiliaries, *will, shall, must*; *to delay*, only Ac. xxii. 16. The participle is used absolutely: τὸ μέλλον, *the future*, Lu. xiii. 9; τὰ μέλλοντα, *things to come*, Ro. viii. 38. See Gr. § 363f, Wi. § 44, 7c, Bu. 259.
- μέλος, ους, τό, *a member of the body, a limb*, as Mat. v. 29, 30; Ro. xii. 4; fig., 1 Cor. vi. 15.
- Μελχί (W. H. -ελ), ό (Heb.), *Melchi*. Two are mentioned, Lu. iii. 24, 28.\*
- Μελχισεδέκ, ό (Heb. king of righteousness), *Melchizedek*, Heb. v., vi., vii.\*
- μεμβράνα, ης, ή (Lat.), *parhament*, 2 Tim. iv. 13. (N. T.)\*
- μέμφομαι, ψομαι, dep., *to blame, to censure*, abs., Mar. vii. 2 (W. H. omit); Ro. ix. 19; abs. or dat., Heb. viii. 8 (W. H. acc., with dat. mrg.)\*
- μεμψι-μοιρος, ου, *discontented, complaining*, Ju. 16.\*
- μέν, antithetic particle, *truly, indeed* (see Gr. § 136, Wi. § 53, 7d, Bu. 364 sq.).
- μεν-όν, conj., *moreover, therefore, but*.
- μεν-όν-γε, conj., *nay rather, nay truly*, Lu. xi. 28 (W. H. μενού); Ro. ix. 20, x. 18; Phil. iii. 8 (W. H. μέν-ον γε). See Gr. § 406, Wi. § 61, 6, Bu. 370 sq.\*
- μέν-τοι, conj., *yet truly, nevertheless, however*, Jn. iv. 27.
- μένω, μένω, ξιμενα, (1) intrans., *to remain, to abide*; so (α) of place, *to dwell*, Mat. x. 11; *to lodge*, Lu. xix. 5; (β) of
- state, as Ac. v. 4; *to continue firm and constant in*, Jn. xv. 4; *to endure, to last, to be permanent*, 1 Cor. iii. 14; (2) trans., *to await, wait for*, only Ac. xx. 5, 23.
- μερίζω, σω, (1) *to divide, separate, mid., to share* (μερά, gen.), Lu. xii. 13; pass., *to be divided, to be at variance*, Mat. xii. 25, 26; 1 Cor. i. 13; (2) *to distribute*, Mar. vi. 41, acc. and dat.
- μέριμνα, ης, ή, *care, anxiety*, as dividing, distracting the mind, Mat. xiii. 22; Lu. viii. 14.
- μεριμνάω, ώ, ήσω, *to be anxious, distracted, to care for*; abs., with dat., περί (gen.), acc. The various constructions may be illustrated from Mat. vi.: abs., vers. 27, 31; acc., ver. 34 (Rec.; see also 1 Cor. vii. 32-34); gen., ver. 34 (W. H.); dat., ver. 25; els., ver. 34; περί, ver. 28.
- μερίς, ιδος, ή, *a part or division of a country*, Ac. xvi. 12; *a share, portion*, Lu. x. 42; Ac. viii. 21; 2 Cor. vi. 15; Col. i. 12.\*
- μερισμός, ου, ό, *a dividing or division*, Heb. iv. 12; *distribution, gifts distributed*, Heb. ii. 4.\*
- μεριστής, ου, ό, *a divider*, Lu. xii. 14. (N. T.)\*
- μέρος, ους, τό, *a part*; hence, (1) *a share*, Rev. xxii. 19; *fellowship*, Jn. xiii. 8; *a business or calling*, Ac. xix. 27; (2) *a part*, as the result of division, Jn. xix. 23. In adverbial phrases, μέρος τε, *partly, in some part*; ἀνὰ μέρος, *alternately*; ἀπὸ μέρους, *partly*; ἐκ μέρους, *individually*, of persons, *partially, imperfectly*, of things; κατὰ μέρος, *particularly, in detail*, Heb. ix. 5.
- μεσημβρία, as, ή, *midday, noon*, Ac. xxii. 6; *the south*, Ac. viii. 26.
- μεσότης, σω, *to mediate, to give surety*, Heb. vi. 17.\*
- μεσότης, ου, ό, *a mediator, i.e., one who interposes between parties and reconciles them*, Gal. iii. 19, 20; 1 Tim. ii. 5; in the phrase μεσότης διαθήκης, *mediator of a covenant*, Heb. viii. 6, ix. 15, xii. 24.\*

- μεσῖ** *μεσο-νύκτιον*, ου, τὸ, *midnight*, as Iu. xi. 5.
- Μεσο-ποταμία**, ας, ἡ, *Mesopotamia*, the region between the Euphrates and the Tigris, Ac. ii. 9, vii. 2.\*
- μέσος**, η, ον, *middle*, of time or place, *in the midst* of (gen.), as Mat. xxv. 6; Jn. i. 26, xix. 18; Ac. i. 18, xxvi. 13; neut., τὸ μέσον, *the middle part*, used chiefly in adverbial phrases, with prepositions (art. generally omit.), ἐκ μέσου, *from among*; ἐν μέσῳ, *among*; ἀνά μέσον, *through the midst, among, between*; also with διά and εἰς.
- μεσδ-τοιχον**, ου, τὸ, *a partition-wall*, Ep. ii. 14. (N.T.)\*
- μεσ-ουράνημα**, ατος, τὸ, *mid-heaven*, Rev. viii. 13, xiv. 6, xix. 17.\*
- μεσῶ**, ὦ, *to be in the middle*, Jn. vii. 14.\*
- Μεσσίας**, ου, ὁ (from Heb. *anointed*), *Messiah*, the same as Greek Χριστός, Jn. i. 41, iv. 25. (N.T.)\*
- μεστός**, ὃς, ον, *full*, gen., Jn. xix. 29; Ro. i. 29.
- μεστῶ**, ὦ, *to fill*, gen., Ac. ii. 13.\*
- μετά** (akin to μέσος), prep., gov. the gen. and acc.; gen., *with, among*; acc., *after* (see Gr. § 301, Wi. §§ 47 h, 49 f, 52, 4, 10), Bu. 338 sq.). In composition, μετά denotes *participation, nearness, change, or succession* (often like the Latin prefix *trans*, as in the words *transfer, translate*).
- μετα-βαίνω**, βήσομαι, *to pass over, to depart*, Lu. x. 7; Mat. xi. 1.
- μετα-βάλλω**, in mid., *to change one's mind*, Ac. xxviii. 6.\*
- μετ-άγω**, *to turn about, to direct*, as horses, ships, Ja. iii. 3, 4.\*
- μετα-δίδωμι**, *to share with, to impart*, Lu. iii. 11; 1 Th. ii. 8; Ep. iv. 28; ὁ μετα-δίδους, *a distributor of alms*, Ro. xii. 8.\*
- μετά-θεσις**, εως, ἡ, (1) *a transfer, a translation*, Heb. xi. 5; *a removal*, Heb. xii. 27; (2) *a change*, Heb. vii. 12.\*
- μετ-αίρω**, *to remove, intrans. to depart*, Mat. xiii. 53, xix. 1.\*
- μετα-καλέω**, ὦ, in mid., *to call to one's self, to send for*, Ac. vii. 14, x. 32, xx. 17, xxiv. 25.\*
- μετα-κινέω**, ὦ, *to move away, pass, to be moved away*, Col. i. 23.\*
- μετα-λαμβάνω**, *to take a share of*, Ac. ii. 46; *partake*, gen., 2 Tim. ii. 6; *to obtain* (acc.), Ac. xxiv. 25.
- μετά-ληψις** (W. H. *ληψίς*), εως, ἡ, *participation*; εἰς μ., *to be received*, 1 Tim. iv. 3.\*
- μετ-αλλάσσω**, *to change one thing* (acc.) *for* (ἐν, εἰς) *another*, Ro. i. 25, 26.\*
- μετα-μέλομαι**, μελήσομαι, 1st aor. μετεμελήθη, dep., pass., *to change one's mind*, Mat. xxi. 30, 32; Heb. vii. 21; *to repent, to feel sorrow for, regret*, Mat. xxvii. 3; 2 Cor. vii. 8. *Syn.*: μετανοέω is the nobler word, the regular expression for thorough repentance; μεταμέλομαι is more loosely used, generally expressing sorrow, regret or remorse.
- μετα-μορφῶ**, ὦ, *to change the form, to transform*, Mat. xvii. 2; Mar. ix. 2; 2 Cor. iii. 18; Ro. xii. 2.\*
- μετα-νοέω**, ὦ, ἥσω, *to change one's views and purpose, to repent*, as Mat. iii. 2; Ac. viii. 22. *Syn.*: see μεταμέλομαι.
- μετάνοια**, ας, ἡ, *change of mind, repentance*, as Mat. iii. 8, 11.
- μετα-ξύ** (σύν or ἐν), adv. of time, *meanwhile*, Jn. iv. 31; *afterwards*, perh., Ac. xiii. 42 (see Gr. § 298, 76); as prep. with gen., *between*, of place, Mat. xxiii. 35.
- μετα-πέμπω**, in mid., *to send for to one's self, to summon*, Ac. x. 5, 22, 29, xi. 13, xxiv. 24, 26, xxv. 3; pass., x. 29.\*
- μετα-στρέφω** (with 2d fut. and 2d aor. pass.), *to turn about, to change*, Ja. iv. 9; Ac. ii. 20; *to pervert, to corrupt*, Gal. i. 7.\*
- μετα-σχηματίζω**, ἴσω, *to change the figure of, transfigure*, Phil. iii. 21; mid., *to assume the appearance of any one*, 2 Cor. xi. 13, 14, 15; fig., *to transfer, i.e., to speak by way of illustration*, 1 Cor. iv. 6.\*
- μετα-τίθημι**, *to transpose, to transfer*, Ac. vii. 16; Heb. xi. 5; *to change*, Heb. vii. 12; mid., *to transfer one's self, i.e., to fall away, to desert*, Gal. i. 6; *to pervert*, Ju. 4.\*
- μετ-έπειτα**, adv., *afterwards*, Heb. xii. 17.\*
- μετ-έχω**, μετασχήσω, 2d aor. μετέσχον, *to be partaker of, to share in*, 1 Cor. ix. 10, 12, x. 17, 21, 30; Heb. ii. 14 v. 13, vii. 13.\*
- μετεωρίζω**, in pass., *to be troubled with anxiety, to be in suspense*, Iu. xii. 29.\*
- μετ-οικεσθαι**, ας, ἡ, *change of abode, migration* (of the Babylonian exile), Mat. i. 11, 12, 17.\*
- μετ-οικίζω**, ὦ, *to cause to change one's habitation, to cause to migrate*, Ac. vii. 4, 43.\*
- μετοχή**, ἥς, ἡ, *a sharing, a fellowship*, 2 Cor. vi. 14.\*
- μέτοχος**, ου, ὁ (prop. adj.), *a partaker*, Heb. iii. 1, 14, vi. 4, xii. 8; *a partner, an associate*, Heb. i. 9; Lu. v. 7.\*
- μετρίω**, ὦ, *to measure*, Rev. xi. 2; Lu. vi. 38; met., *to estimate, to judge of*, 2 Cor. x. 12.
- μετρητής**, οὔ, ὁ, prop. *a measurer*; an amphora, a liquid measure containing 72 sextarii, or somewhat less than 9 English gallons, Jn. ii. 6.\*
- μετρο-παθεῖν**, ὦ, *to treat with moderation, bear gently with* (R. V.), Heb. v. 2.\*
- μετρίως**, adv., *moderately*, Ac. xx. 12.\*
- μέτρον**, ου, τὸ, *a measure*, Mat. xxiii. 32; Mar. iv. 24; *a measuring-rod*, Rev. xxi. 15; *a definite portion or measure*, Ro. xii. 3; Ep. iv. 16; adv. phrases, ἐκ μέτρον, *by measure, sparingly*, Jn. iii. 34; ἐν μέτρῳ, *in due measure*, Ep. iv. 16.
- μετώπων**, ου, τὸ (ὄψ), *the forehead*, Rev. vii. 3, ix. 4 (only in Rev.).
- μέχρι**, or μέχρις, adv., as prep. with gen., *unto, time*, Mat. xiii. 30; Mar. xiii. 30; place, Ro. xv. 19; degree, 2 Tim. ii. 9; Heb. xii. 4; as conj., μέχρι, Ep. iv. 13.
- μή**, *a negative particle, not*; for

distinction between *μή* and *οὐ*, see Gr. § 401, Wi. § 55, 1, Bu. 351; elliptically, *lest*, see Gr. § 384, Wi. § 56, 2*b*, Bu. 241 sq.; interrogatively, see Gr. § 369, Wi. § 57, 3*b*, Bu. 248; for the combination *οὐ μή*, see Gr. § 377, Wi. § 57, 3*b*, Bu. 211 sq.

*μή-γε*, in the phrase *εἰ δὲ μήγε*, but if not, emphatic.

*μηδὲμῶς*, adv., *by no means*, Ac. x. 14, xi. 8.\*

*μηδέ*, compare *οὐδέ*, and see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.; *not even*, Mar. ii. 2; 1 Cor. v. 11; generally used after a preceding *μή*, and *not*, neither, but not, nor yet, as Mat. vi. 25, vii. 6.

*μηδὲς*, *μηδεῦλα*, *μηδέν* (εἰς), differing from *οὐδὲς* as *μή* from *οὐ* (see Gr. § 401, Wi. § 55, 1, Bu. 351); *not one*, *no one*, *no person or thing*, nothing, Mat. viii. 4; Mar. v. 26; Gal. vi. 3.

*μηδέποτε*, adv., *never*, 2 Tim. iii. 7.\*

*μηδέπω*, adv., *not yet*, Heb. xi. 7.\*

*Μηδός*, ου, δ, a *Mede*, Ac. ii. 9.\*

*μηκέτι*, adv. (ἔτι), *no more*, *no longer*, Mar. ix. 25, xi. 14; Ac. iv. 17.

*μήκος*, ους, τό, *length*, Ep. iii. 18; Rev. xxi. 16.\*

*μηκύνω*, to *make long*; pass., to *grow up*, as plants, Mar. iv. 27.\*

*μηλωτή*, ἡς, ἡ, a *sheepskin*, Heb. xi. 37.\*

*μήν*, a part. of strong affirmation, N. T. only in the combination *μή μὴν*, *assuredly*, *certainly*, Heb. vi. 14 (W. H. *ei mēn*).\*

*μήν*, *μήνός*, δ, (1) *a month*, as Ac. vii. 20; (2) *the new moon*, as a festival, Gal. iv. 10.

*μηνύω*, to *show*, *declare*, Lu. xx. 37; Jn. xi. 57; Ac. xxiii. 30; 1 Cor. x. 28.\*

*μή οὐκ*, an interrogative formula, expecting the answer "yes," Ro. x. 18, 19; 1 Cor. ix. 4, 5.

*μήποτε*, adv., *never*, Heb. ix. 17; as conj., *lest ever*, *lest perhaps*, *lest at any time*, Lu. xii. 58; Ac. v. 39; interrog. part., *whether indeed*, Jn. vii. 26; Lu. iii. 15.

*μή που*, *lest anywhere*, Ac. xxvii. 29 (W. H., for Rec. *μήπως*).

*μή-πω*, adv., *not yet*, Ro. ix. 11; Heb. ix. 8.\*

*μή-πως*, conj., *lest in any way*, *lest perhaps*, as Ac. xxvii. 29 (W. H. *μή που*), 1 Th. iii. 5.

*μηρός*, οὐ, δ, *the thigh*, Rev. xix. 16.\*

*μήτε*, conj., differing from *οὔτε* as *μή* from *οὐ* (see Gr. § 401); and *not*, used after a preceding *μή* or *μήτε*, *neither ... nor*; in Mar. iii. 20, *not even*, W. H. read *μηδέ*.

*μήτηρ*, τῆς, ἡ, a *mother*, Mat. i. 18, ii. 11; met., a *mother-city*, Gal. iv. 26.

*μήτι*, adv., interrogatively used, *is it? whether at all?* generally expecting a negative answer; *μήτιγε* (W. H., Rec. *μήτι γε*), *not to say then?* 1 Cor. vi. 3.

*μήτις* (W. H. *μή τις*), pron. interrog., *has or is any one? whether any one?* Jn. iv. 33.\*

*μήτρα*, as, ἡ, *the womb*, Lu. ii. 23; Ro. iv. 19.\*

*μητρ-αφῶς* (W. H. -ολφας), ου, δ, a *matricide*, 1 Tim. i. 9.\*

*μία*, fem. of *εἷς*, one.

*μάλω*, ανῶ, perf. pass. *μυλάσμαι*, to *stain*, *pollute*, *defile*, Jn. xviii. 28; Tit. i. 15, Heb. xii. 15; Ju. 8.\*

*μιασμα*, ατος, τό, *pollution*, *defilement*, 2 Pet. ii. 20.\*

*μιασμός*, οὐ, δ, *the act of defilement*, *pollution*, 2 Pet. ii. 10.\*

*μίγμα*, ατος, τό, a *mixture*, Jn. xix. 39 (W. H. text *ἐλιγμα*).

*μίγνυμι*, μίξω, ἔμιξα, perf. pass. *μύγμαι*, to *mix*, to *mingle*, Mat. xxvii. 34; Lu. xiii. 1; Rev. vii. 7, xv. 2.\*

*μικρός*, ὅ, ὅν, *little*, *small*, i.e., in size, Mat. xiii. 32; quantity, 1 Cor. v. 6; number, Lu. xii. 32; time, Jn. vii. 33; dignity, Mat. x. 42; age, Mat. xviii. 6, 10, 14.

*Μίλητος*, ου, ἡ, *Miletus*, Ac. xx. 15, 17; 2 Tim. iv. 20.\*

*μίλιον*, ου, τό (Lat. *miliarium*), a *mile* (somewhat less than our mile), Mat. v. 47.\*

*μιμέομαι*, ούμαι, dep. mid., to *imitate*, 2 Th. iii. 7, 9; Heb. xiii. 7; 3 Jn. 11.\*

*μιμητής*, οὐ, δ, an *imitator*, as 1 Cor. iv. 16.

*μιμνήσκω* (μνα-), mid., with fut. in pass. form *μνησθήσομαι*, 1st aor. *ἐμνήσθην*, perf. *μémνημαι*, to *call to mind*, to *remember*, gen. pers. or thing, Mat. xxvi. 75; Lu. xxiii. 42; pass.: to *be remembered*, to *be had in mind*, only Ac. x. 31; Rev. xvi. 16.

*μισέω*, ὦ, ἥσω, to *hate*, to *detest*, Mat. v. 43; Jn. vii. 7; Ro. ix. 13.

*μισθ-απο-δοσία*, as, ἡ, *recompense*, as (1) *reward*, Heb. x. 35, xi. 26; (2) *punishment*, Heb. ii. 2. (N. T.)\*

*μισθ-απο-δότης*, ου, δ, a *rewarder*, Heb. xi. 6. (N. T.)\*

*μισθιος*, α, ου, *hired*, as subst., a *hired servant*, Lu. xv. 17, 19, 21 (W. H. in br.).\*

*μισθός*, οὐ, δ, *hire*, *wages*, *recompense*, Mat. xx. 8; used of *reward*, Mat. v. 12, 46; of *punishment*, 2 Pet. ii. 13.

*μισθῶ*, ὦ, ὥσω, mid., to *hire*, Mat. xx. 1, 7.\*

*μισθωμά*, ατος, τό, *hire*, *rent*; anything *rented*, as a house, Ac. xxviii. 30.\*

*μισθωτός*, οὐ, δ, a *hired servant*, Mar. i. 20; Jn. x. 12, 13.\*

*Μιτυλήνη*, ἡς, ἡ, *Mitylene*, the capital of Lesbos, Ac. xx. 14.\*

*Μιχαήλ*, ὁ (Heb. *who is like God?*), *Michael*, an archangel, Ju. 9; Rev. xii. 7.\*

*μνᾶ*, ᾶς, ἡ, a *mina*, silver money = 100 *drachma*, or about sixteen or seventeen dollars, Lu. xix. 13-25.\*

*μνάσθαι*, see *μυμνήσκω*.

*Μνάσων*, υνος, ὁ, *Mnason*, Ac. xxi. 16.\*

*μνῆα*, as, ἡ, *remembrance*, *recollection*, Phil. i. 3; 1 Th. iii. 6; *μνῆαν ποιεῖσθαι*, to *mention*, Ro. i. 9.

*μνήμα*, ατος, τό, a *monument*, a *tomb*, Mar. v. 5; Lu. xxiii. 53; less frequent than the following.

*μνημεῖον*, ου, τό, a *tomb*, a *sepulchre*, Mat. viii. 28; Jn. xi. 31.

*μνήμη*, ἡς, ἡ, *remembrance*, *mention*; *μνήμην ποιεῖσθαι*, to *make mention*, 2 Pet. i. 15.\*

*μνημονεύω*, to *remember* (δῆτ),



- recollect, call to mind (gen. or acc.), Mat. xvi. 9; Ac. xx. 31; to be mindful of, Heb. xi. 15; to make mention of (περί, gen.), Heb. xi. 22.
- μνημόσυνον**, ου, τό, a memorial, honorable remembrance, Mat. xxvi. 13; Mar. xiv. 9; Ac. x. 4.\*
- μνηστεύω**, to ask in marriage; pass., to be betrothed, Mat. i. 18; Lu. i. 27, ii. 5.\*
- μογι-λάλος**, ου, ὁ (prop. adj.), one speaking with difficulty, a stammerer, Mar. vii. 32.\*
- μόγυς**, adv., with difficulty, hardly, Lu. ix. 39 (W. H. μόλις).\*
- μόδιος**, ου, ὁ (Lat.), a dry measure (16 sextarii), containing about a peck; a modius, Mat. v. 15; Mar. iv. 21; Lu. xi. 33. (N. T.).\*
- μοιχαῖς**, ἴδωρ, ἡ, an adulteress, Ro. vii. 3; fig., for departure from God, Mat. xvi. 4; Ja. iv. 4. (S.).
- μοιχόμεαι**, ὦμαι, to commit adultery, Mat. v. 32.
- μοιχεία**, ας, ἡ, adultery, Mat. xv. 19.
- μοιχεύω**, σω, to commit adultery, abs. (acc., Mat. v. 28); fig., of forsaking God, Rev. ii. 22.
- μοιχός**, ου, ὁ, an adulterer, Lu. xviii. 11; 1 Cor. vi. 9; Heb. xiii. 4; Ja. iv. 4 (not W. H.).\*
- μόλις**, adv., with difficulty, hardly, Lu. ix. 39 (W. H.); Ac. xiv. 18, xxvii. 7, 8, 16; Ro. v. 7; 1 Pet. iv. 18.\*
- Μολόχ**, ὁ (Heb.), Moloch, Ac. vii. 43 (from S.).\*
- μολύνω**, νρῶ, to pollute, to defile, 1 Cor. viii. 7; Rev. iii. 4, xiv. 4.\*
- μολυσμός**, ου, ὁ, pollution, defilement, 2 Cor. vii. 1. (S.).\*
- μομφή**, ἧς, ἡ, complaint, ground of complaint, Col. iii. 13.\*
- μονή**, ἧς, ἡ, an abode, a dwelling-place, Jn. xiv. 2, 23.\*
- μονο-γενής**, ἐς, gen. ους, only begotten, Lu. vii. 12, viii. 42, ix. 38; Heb. xi. 17; of Christ, Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9.\*
- μόνος**, η, ον, only, alone, single, Lu. xxi. 18; solitary, without company, Mar. vi. 47; forsaken, desolate, Jn. viii. 29; adv., μόνον, only.
- μονό-όφθαλμος**, ον, having but one eye, Mat. xviii. 9; Mar. ix. 47.\*
- μονῶν**, ὦ, to leave alone; pass., to be left alone or desolate, 1 Tim. v. 5.\*
- μορφή**, ἧς, ἡ, outward appearance, form, shape, Mat. xvi. 12; Phil. ii. 6, 7.\* Syn.: see ἰδέα.
- μορφώω**, ὦ, ὥσω, to form, to fashion, Gal. iv. 19.\*
- μόρφωσις**, εως, ἡ, form, semblance, 2 Tim. iii. 5; form, system, Ro. ii. 20.\*
- μοσχό-ποιῶ**, ὦ, to make an image of a calf, Ac. vii. 41. (N. T.).\*
- μόσχος**, ου, ὁ, ἡ, a calf, a young bullock, Lu. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7.\*
- μουσικός**, ἡ, ον, skilled in music, a musician, Rev. xviii. 32.\*
- μόγος**, ου, ὁ, wearisome labor, toil, 2 Cor. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8.\*
- μυελός**, ου, ὁ, marrow, Heb. iv. 12.\*
- μύω**, ὦ, to initiate into, to instruct, Phil. iv. 12.\*
- μῦθος**, ου, ὁ, a word; hence, a fiction, a fable, a falsehood, 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16.\*
- μυκάσμαι**, ὦμαι, to bellow, to roar, as a lion, Rev. x. 3.\*
- μυκτηρίζω**, to turn up the nose; to mock, deride, Gal. vi. 7.\*
- μυλ-κός**, ἡ, ον, pertaining to a mill; with λίθος, millstone, Mar. ix. 42 (not W. H.); Lu. xvii. 2 (W. H.). (N. T.).\*
- μύλινος**, η, ον, in sense of foregoing, Rev. xviii. 21 (W. H.).\*
- μύλος**, ου, ὁ, a millstone, as Mat. xviii. 6.
- μυλῶν**, ὄνος, ὁ, a mill-house, the place where grain was ground, Mat. xxiv. 41 (W. H. μύλος).\*
- Μύρα** (W. H. Μύρρα), ον, τό, Myra, a city near the coast of Lycia, Ac. xxvii. 5.\*
- μυριάς**, ἄδος, ἡ, a myriad, ten thousand, Ac. xix. 19; a vast multitude, Lu. xii. 1; Ac. xxi. 20; Heb. xii. 22; Ju. 14; Rev. v. 11, ix. 16.\*
- μυρίβω**, σω, to anoint, Mar. xiv. 8.\*
- μυρίοι**, ται, ἰα, innumerable, 1 Cor. iv. 15, xiv. 19; μύριοι, ια, ια, ten thousand, Mat. xviii. 24.\*
- μύρον**, ου, τό, ointment, Mat. xxvi. 7.
- Μυσία**, ας, ἡ, Mysia, Ac. xvi. 7, 8.\*
- μυστήριον**, ου, τό, a mystery, anything hidden, a secret, Mat. xiii. 11; Ro. xi. 25. In classical Greek, τὰ μυστήρια are hidden religious rites and knowledge, revealed only to the initiated; hence, the word is used in N. T. of the truths of the Gospel as mysteries partly hidden, partly revealed, Ep. iii. 9; Col. i. 26, iv. 3; 1 Tim. iii. 16; a hidden meaning, Ep. v. 32; Rev. i. 20.
- μυωπάζω**, to see dimly, 2 Pet. i. 9.\*
- μάλωγος**, ωπος, ὁ, a bruise, a stripe, 1 Pet. ii. 24.\*
- μωράομαι**, ὦμαι, dep., aor. mid. and pass., to blame, to find fault with, 2 Cor. vi. 3, viii. 20.\*
- μῶμος**, ου, ὁ, a blemish; met., disgrace, 2 Pet. ii. 13.\*
- μωραῖον**, ανῶ, to make foolish, 1 Cor. i. 20; pass., to become foolish, Ro. i. 22; to become insipid, tasteless, like spoiled salt, Mat. v. 13; Lu. xiv. 34.\*
- μωρία**, ας, ἡ, folly, absurdity, 1 Cor. i. 18, 21, 23, ii. 14, iii. 19.\*
- μωρο-λογία**, ας, ἡ, foolish talking, Ep. v. 4.\*
- μωρός**, ἂ, ον, stupid, foolish, Mat. vii. 26, xxiii. 17, 19, (on Mat. v. 22, see Gr. § 153, ii.); τὸ μωρόν, foolishness, 1 Cor. i. 25, 27.
- Μωσῆς** (W. H. Μωσῆς), εως, dat. εἰ or ᾧ; acc. ᾧν (once ἐα, Lu. xvi. 29), ὁ, Moses, et., the books of Moses, the Pentateuch, Lu. xvi. 29; 2 Cor. iii. 15.

## N

**N**, ν, νῆ, nu, n, the thirteenth letter. As a numeral, ν=50; ς=50,000.

**Ναασσών**, ὁ (Heb.), Naasson, Mat. i. 4; Lu. iii. 32.\*

**Ναγγαῖ**, ὁ (Heb.), Naggai, Lu. iii. 25.\*

**Ναζαρέτ**, -ρέθ or -ρά (W. H.

have all the forms), *h, Nazareth*, Mat. ii. 23; Lu. ii. 4, 39, 51.

**Ναζαρηνός**, οὐ, δ, *a Nazarene*, as Mar. i. 24.

**Ναζωραῖος**, οὐ, δ, *a Nazarene*, an appellation of Christ, Mat. ii. 23, xxvi. 71; Christians are called οἱ Ναζωραῖοι, Ac. xxiv. 5.

**Ναθάν** (W. H. -άμ), δ (Heb.), *Nathan*, Lu. iii. 31.\*

**Ναθαναήλ**, δ, *Nathanael*, perhaps the same as *Bartholomew*, Jn. i. 45-49, xxi. 2.\*

**ναί**, adv., affirming, *yes*, Mat. ix. 28; *even so*, Mat. xi. 26; Lu. x. 21; Rev. xxii. 20; *yea*, strongly affirming, Lu. vii. 26.

**Ναῖν**, *h, Nain*, Lu. vii. 11.\*

**ναός**, οὐ, δ (*naō*), *a temple, a shrine*, in general, Ac. xix. 24; *the temple*, Mat. xxiii. 16; met., used of Jesus Christ, Jn. ii. 19, 20; of Christians generally, 1 Cor. iii. 16; 2 Cor. vi. 16. Syn.: see *ιερόν*.

**Ναούμ**, δ (Heb.), *Nahum*, Lu. iii. 25 (not the prophet).\*

**νάρδος**, οὐ, *h, nard, oil of ointment*, Mat. xiv. 3; Jn. xii. 3.\*

**Νάρκισσος**, οὐ, δ, *Narcissus*, Ro. xvi. 11.\*

**ναυαγέω**, ὦ (*δυναμι*), *to suffer shipwreck*, 2 Cor. xi. 25; fig., 1 Tim. i. 19.\*

**ναύ-κληρος**, οὐ, δ, *a ship-master, or owner*, Ac. xxvii. 11.\*

**ναῦς**, acc. ναῦν, *h, a ship*, Ac. xxvii. 41.\*

**ναύτης**, οὐ, δ, *a sailor*, Ac. xxvii. 27, 30; Rev. xviii. 17.\*

**Ναχόρ**, δ (Heb.), *Nachor*, Lu. iii. 34.\*

**νεανίας**, οὐ, δ, *a young man, a youth*, Ac. vii. 58, xx. 9, xxiii. 17, 18, 22 (not W. H.).\*

**νεανίσκος**, οὐ, δ, *a young man*, Mat. xix. 20; plur., of soldiers, Mar. xiv. 51; 1 Jn. ii. 13, 14; *an attendant*, Ac. v. 10.

**Νεάπολις**, *ews, h, Neapolis*, Ac. xvi. 11.\*

**Νεεμάν** (W. H. Ναμάν), δ (Heb.), *Naaman*, Lu. iv. 27.\*

**νεκρός**, ἄ, *δν, dead*, (1) lit., as Mat. xi. 5; οἱ νεκροί, *the dead*, generally, 1 Pet. iv. 6; (2) fig., *dead*, spiritually, Ep. ii. 1; *dead to* (dat.), Ro. vi. 11;

*inactive, inoperative*, Ro. vii. 8.

**νεκρῶν**, ὦ, *to put to death*; fig., *to deprive of power, to render weak and impotent*, Ro. iv. 19; Col. iii. 5; Heb. xi. 12.\*

**νέκρωσις**, *ews, h, death, a being put to death*, 2 Cor. iv. 10; *deadness, impotency*, Ro. iv. 19.\*

**νεο-μηνία**, see *νουμηνία*.

**νέος**, α, ον, (1) *new, fresh*, Mat. ix. 17; 1 Cor. v. 7; Col. iii. 10; (2) *young, of persons*, Tit. ii. 4. Syn.: see *καινός*.

**νοσσοῦς** (W. H. νοσός), οὐ, δ, *a young bird*, Lu. ii. 24.\*

**νότις**, *της*, *h, youth*, Lu. xviii. 21; 1 Tim. iv. 12.

**νέο-φυτός**, ον, *newly planted*; fig., *a recent convert*, 1 Tim. iii. 6.\*

**Νέρων**, *ωνος*, δ, *Nero*, the Roman emperor, 2 Tim. iv. 23 (Rec).\*

**νεύω**, *σω, to nod*; so, *to beckon, to signify*, Jn. xiii. 24; Ac. xxiv. 10.\*

**νεφέλη**, *ης*, *h, a cloud*, Mar. ix. 7, xiii. 26.

**Νεφθαλείμ**, δ (Heb.), *Naphtali*, Mat. iv. 13, 15; Rev. vii. 6.\*

**νέφος**, οὐς, τό, *a cloud*; met., *a multitude, a great company*, Heb. xii. 1.\*

**νεφρός**, οὐ, δ, *a kidney, plur., the kidneys, the loins*, used (as Heb.) for the secret thoughts, desires, and purposes, Rev. ii. 23.\*

**νεο-κόπος**, οὐ, δ, *h (ναός and κοπέω, to sweep), a temple-keeper, a designation of the people of Ephesus*, Ac. xix. 35.\*

**νεωτερίκός**, *h, δν, youthful, juvenile*, 2 Tim. ii. 22.\*

**νεώτερος**, α, ον (comp. of νέος, which see), *younger, inferior in rank*, Lu. xv. 12, 13, xxii. 26; 1 Tim. v. 11, 14.

**νῆ**, adv., of affirmative swearing, *by*, with acc., 1 Cor. xv. 31.\*

**νῆθω**, *to spin*, Mat. vi. 28; Lu. xii. 27.\*

**νηπιάζω**, *to be an infant*, 1 Cor. xiv. 20.\*

**νήπιος**, α, ον, *infantile*; as subst., *an infant, a babe*, Mat. xxi. 16; 1 Cor. xiii. 11; used of an age below manhood, Gal. iv. 1; fig., of un-

*learned, unenlightened persons*, Mat. xi. 25; Ro. ii. 20; 1 Th. ii. 7 (W. H.).

**Νηρέως**, *ῶς*, δ, *Nereus*, Ro. xvi. 15.\*

**Νηρί**, δ (Heb.), *Neri*, Lu. iii. 27.\*

**νησίον**, ον, τό (dim. of νῆσος), *a small island*, Ac. xxvii. 16.\*

**νήσος**, ον, *h (νέω, to swim), an island*, Ac. xiii. 6, xxvii. 26.

**νηστία**, *ας*, *h, a fasting, a fast*, Mat. xvii. 21 (W. H. omit); Ac. xiv. 23; *the day of atonement, the chief Jewish fast-day*, Ac. xxvii. 9; *want of food*, 2 Cor. vi. 5, xi. 27.

**νηστειῶν**, *ων*, *to abstain from food, to fast*, Mat. iv. 2, vi. 16-18.

**νήστις**, *ιος*, plur. νήστεις, δ, *h, fasting*, Mat. xv. 32; Mar. viii. 3.\*

**νηφάλιος** or *-λεος*, ον, *sober, temperate*, 1 Tim. iii. 2, 11; Tit. ii. 2.\*

**νήφω**, *ψω*, *to be sober, temperate*, fig., 1 Th. v. 6, 8.

**Νίγηρ**, δ (Lat.), *Niger*, Ac. xiii. 1.\*

**Νικάνωρ**, *ωρος*, δ, *Nicanor*, Ac. vi. 5.\*

**νικάω**, ὦ, *hσω, to be victorious, abs.*, Rev. iii. 21; *to conquer, overcome* (acc.), Lu. xi. 22; Jn. xvi. 33.

**νίκη**, *ης*, *h, victory*, 1 Jn. v. 4.\*

**Νικόδημος**, ον, δ, *Nicodemus*, Jn. iii. 1.

**Νικολάτης**, ον, δ, *a follower of Nicollus* (probably a Greek equivalent for *Balaam*), *a Nicolaitan*, Rev. ii. 6, 15.\*

**Νικόλαος**, ον, δ, *Nicolaus*, Ac. vi. 5 (not to be confounded with preced.).\*

**Νικόπολις**, *ews, h, Nicopolis*, Tit. iii. 12. Several cities of the name existed; this was probably on the promontory of Epirus.\*

**νίκος**, οὐς, τό, *victory*, 1 Cor. xv. 55, 57; *els νίκος*, from S., *to a victorious consummation, utterly*, Mat. xiii. 20; 1 Cor. xv. 54.\*

**Νινευί**, *h (Heb.), Nineveh*, Lu. xi. 32 (W. H. read following).\*

**Νινευίτης** (W. H. -ετης), ον, δ, *a Ninevite*, Mat. xii. 41; Lu. xi. 30, 32 (W. H.).\*

νιπτήρ, ἥρος, ὁ, a basin, for washing hands and feet, Jn. xiii. 5. (N. T.)\*

νίπτω, ψω, to wash (acc.), Jn. xiii. 8; mid., to wash one's self, acc. of part, as Mar. vii. 3. Syn.: see λούω.

νόεω, ὦ, ἤσω, to understand, to consider, abs., or with acc., or ὅτι, Jn. xii. 40; Ep. iii. 4; Mar. xiii. 14.

νόημα, ατος, τό, (1) a thought, purpose, device, 2 Cor. ii. 11, x. 5; Phil. iv. 7; (2) the mind, i.e., the understanding or intellect, 2 Cor. iii. 14, iv. 4, xi. 3.\*

νόθος, η, ον, illegitimate, bastard, Heb. xii. 8.\*

νομή, ἡ, ἡ (νέμω, to pasture), (1) pasturage, Jn. x. 9; (2) met., growth, increase, as of a gangrene, 2 Tim. ii. 17.\*

νομίζω, σω (νόμος), (1) to think, to suppose, to expect, as the result of thinking, Mat. v. 17, xx. 10; (2) pass., to be customary, only Ac. xvi. 13 (but see W. H. and R. V.).

νομικός, ἡ, ον, pertaining to (the) law, Tit. iii. 9; as subst., a person learned in or teacher of the Mosaic law, Mat. xxii. 35; Tit. iii. 13.

νομίμως, adv., lawfully, 1 Tim. i. 8; 2 Tim. ii. 5.\*

νόμισμα, ατος, τό, (lawful) money, coin, Mat. xxii. 19.\*

νομο-διδάσκαλος, ου, ὁ, a teacher and interpreter of the Mosaic law, Lu. v. 17; Ac. v. 34; 1 Tim. i. 7. (N. T.)\*

νομο-θερία, ας, ἡ, lawgiving, legislation, Ro. ix. 4.\*

νομο-θετέω, ὦ, to enact laws; pass., to be enacted, Heb. viii. 6; to be furnished with laws, Heb. vii. 11.\*

νομο-θέτης, ου, ὁ (τρίθμι), a law-giver, legislator, Ja. iv. 12.\*

νόμος, ου, ὁ (νέμω, to apportion), a law, an edict, a statute, Lu. ii. 22; a standard of acting or judging, Ro. iii. 27; a written law, Ro. ii. 14; the Mosaic economy, Mat. v. 18; Ro. x. 4; the Christian dispensation or doctrines, Gal. vi. 2; Ro. xiii. 8; met., for the books containing the Mosaic law, i.e., the five books of Moses, Mat. xii. 5;

and for the Old Testament generally, Jn. x. 34. On the article with νόμος, see Gr. § 234. Wi. § 19, 1a, Bu. 89.

νόος, see νους.

νοστέω, ὦ, to be sick; fig., to have a diseased appetite or craving for, περὶ (acc.), 1 Tim. vi. 4.\*

νόσημα, ατος, τό, disease, sickness, Jn. v. 4 (W. H. omit).\*

νόσος, ον, ἡ, disease, sickness, Mat. iv. 23, 24.

νοστιά, ᾱς, ἡ, a brood of young birds, Lu. xiii. 34. (S.)\*

νοστήριον, ου, τό, a brood of young birds, Mat. xxiii. 37.\*

νοσσοῦν, see νεοσσοῦν.

νοστήζω, in mid., to remove for one's self, to purloin, Ac. v. 2, 3; Tit. ii. 10.\*

νότος, ου, ὁ, the south wind, Lu. xii. 55; the South, Lu. xi. 31.

νου-θεσία, ας, ἡ, admonition, counsel, 1 Cor. x. 11; Ep. vi. 4; Tit. iii. 10.\*

νου-θετέω, ὦ, to admonish, to counsel, Ac. xx. 31.

νου-μηνία (W. H. νεο-), ας, ἡ, the new moon, as a festival, Col. ii. 16.\*

νουν-εχῶς, adv., wisely, judiciously, Mar. xii. 34.\*

νοῦς (orig. νῆος), ρός, ροί, νοῦν, ὁ, the mind, i.e., the understanding or intellect, Lu. xxiv. 45; Phil. iv. 7; the reason, Ro. vii. 25, xii. 2; hence, any affection of the mind — as modes of thought — inclinations or dispositions, Ro. xiv. 5; 1 Cor. i. 10.

Νυμφᾶς, ᾱ, ὁ, Nymphas, Col. iv. 15.\*

νύμφη, ης, ἡ, a betrothed woman, a bride, Rev. xviii. 23; a daughter-in-law, Mat. x. 35.

νυμφίος, ου, ὁ, a bridegroom, Jn. iii. 29.

νυμφών, ὡρος, ὁ, a bridal chamber; οἱ υἱοὶ τοῦ νυμφῶνος, the sons of the bridal chamber, friends of the bridegroom, Mat. ix. 15; Mar. ii. 19; Lu. v. 34; a room in which the marriage ceremonies were held, Mat. xxii. 10 (W. H.). (Ap.)\*

νῦν and νυνί, adv., (1) of time, now, i.e., the actually present; now, in relation to time

just past, just now, even now; now, in relation to future time, just at hand, even now, immediately; ὁ, ἡ, τὸ νῦν, the present, with subst. or (neut.) without; (2) of logical connection, now, 2 Cor. vii. 9; now then, i.e., implying the rise of one thing from another, 1 Cor. xiv. 6; (3) in commands and appeals, νῦν is emphatic, at this instant, Mat. xxvii. 42; Ja. iv. 13.

νύξ, νυκτός, ἡ, the night, night-time, lit., Ac. xvi. 33; often fig., a time of darkness and ignorance, Ro. xiii. 12; 1 Th. v. 5; death, Jn. ix. 4.

νύσσω, ξω, to stab, to pierce, Jn. xix. 34.\*

νυστάζω, ξω, to nod in sleep, to be drowsy, Mat. xxv. 5; fig., to delay, 2 Pet. ii. 3.\*

νυχθ-ήμερον, ου, τό, a night and a day, twenty-four hours, 2 Cor. xi. 25.\*

Νῶε, ὁ (Heb.), Noah, Lu. iii. 36, xvii. 26, 27.

νωθρός, ᾱ, ὁν, sluggish, dull, stupid, Heb. v. 11, vi. 12.\*

νώτος, ου, ὁ, the back of men or animals, Ro. xi. 10.\*

## Ξ

Ξ, ξ, ξι, ρι, the double letter x (= γς, κς, or χς), the fourteenth letter of the alphabet. As numeral, ξ = 60; ξξ = 60,000.

ξενία, ας, ἡ, hospitality; a lodging, Ac. xxviii. 23; Philem. 22.\*

ξενίζω, σω, (1) to receive as a guest (acc.), Ac. x. 23, xxviii. 7; Heb. xiii. 2; pass., to be entertained, to lodge, Ac. x. 6, 18, 33, xxi. 16; (2) to astonish by strangeness, Ac. xvii. 20; pass., to think strangely of, to be surprised at (dat.), 1 Pet. iv. 4, 12.\*

ξενo-δοχεῖω, ὦ, to entertain guests, to practice hospitality, 1 Tim. v. 10.\*

ξένος, η, ον, masc., a guest-friend; as subst., a stranger, foreigner, Mar. xxv. 35, 38, 43, 44; a host, Ro. xvi. 23; alien, Ep. ii. 12; new, novel, Heb. xiii. 9; 1 Pet. iv. 12.

ξίστην, ου, ὁ (the Latin sextarius), a sextarius, a vessel

for measuring liquids, holding about a pint; a pitcher, of any size, Mar. vi. 4, 8 (W. H. omit).\*

ξηραίνω, *anō*, 1st aor., act., ἐξήρανα, 1st aor., pass., ἐξηράνθη, perf., pass., ἐξηράμην (3 s., ἐξηράνται, Mar. xi. 21), to make dry, to wither, Ja. i. 11; pass., to become dry, be withered, Mat. xiii. 6; to be dried up, Rev. xvi. 12; to be ripened, as corn, Rev. xiv. 15; to pine away, Mar. ix. 18.

ξηρός, *á*, *dv*, dry, withered, of a tree, Lu. xxiii. 31; of a useless limb, Mat. xii. 10; Mar. iii. 3 (W. H.); Lu. vi. 6, 8; Jn. v. 3; of land, Heb. xi. 29; ἡ ξηρὰ (sc. γῆ), dry land, Mat. xxiii. 15.\*

ξύλινος, *lvn*, *ivon*, wooden; 2 Tim. ii. 20; Rev. ix. 20.\*

ξύλον, *ov*, *rb*, wood, e.g., timber in building, 1 Cor. iii. 12; anything made of wood, e.g., the stocks, Ac. xvi. 24; a staff, Mat. xxvi. 47, 55; a cross, Ac. xiii. 29; Gal. iii. 13; a living tree, Rev. ii. 7.

ξύραω, *ō*, *hsw*, perf. pass. ἐξύραμαι, to shave, Ac. xxi. 24; 1 Cor. xi. 5, 6.\*

O

Ο, *o*, *δ* μικρόν, *omicron*, short *o*, the fifteenth letter. As a numeral, *o* = 70; *ρ* = 70,000. *δ*, *h*, *rb*, the definite article, the, originally demonstrative. For its uses, see Gr. §§ 193-234, Wi. §§ 17-20, Bu. 85-103.

ογδοήκοντα, num., indeclin., eighty, Lu. ii. 37, xvi. 7.\*

ογδοός, *h*, *ov*, ord., eighth; on 2 Pet. ii. 5, see Gr. § 331, Wi. § 37, 2, Bu. 30.

ὄγκος, *ov*, *δ*, a weight, an encumbrance, Heb. xii. 1.\*

ὁδε, *hde*, *rdde*, demon. pron., this, that (here). See Gr. § 339, Wi. § 23, 5, Bu. 103.

ὁδεύω, to pass along a way, to journey, Lu. x. 33.\*

ὁδηγέω, *ō*, *hsw*, to lead along a way, to conduct, to guide, Mat. xv. 14; Lu. vi. 39; Jn. xvi. 13; Ac. viii. 31; Rev. vii. 17.\*

ὁδ-ηγός, *ō*, *δ*, a leader, a guide,

Ac. i. 16; fig., of instructors, Mat. xv. 14, xxiii. 16, 24; Ro. ii. 19.\*

ὁδο-πορεύω, *ō*, to travel, to pursue a way, Ac. x. 9.\*

ὁδο-πορία, *as*, *h*, a journey, a journeying, Jn. iv. 6; 2 Cor. xi. 26.\*

ὁδός, *ō*, *h*, (1) a way, a road, Mat. ii. 12; (2) a going, a progress, Mar. vi. 8; (3) a journey, a day's or a Sabbath day's, Lu. ii. 44; Ac. i. 12; (4) fig., manner of action, method of proceeding, Ac. xiii. 10; Mat. xxi. 32; especially (5) the Christian way, Ac. ix. 2; 2 Pet. ii. 2; (6) used of Christ himself, the Way, Jn. xiv. 6.

ὁδόν, ὁδόντος, *δ*, a tooth, Mat. v. 38.

ὁδυνάω, *ō*, in mid. and pass., to be tormented, to be greatly distressed, Lu. ii. 48, xvi. 24, 25; Ac. xx. 38.\*

ὁδύνη, *hs*, *h*, pain, distress, of body or mind, Ro. ix. 2; 1 Tim. vi. 10.\*

ὁδυροίς, *ō*, *δ*, lamentation, wailing, Mat. ii. 18; 2 Cor. vii. 7.\*

Οἴλας, *ov*, *δ*, Uziah, Mat. i. 8, 9.\*

ὀίω, to stink, be offensive, Jn. xi. 39.\*

ὅθεν, adv., whence, of place, source, or cause, Mat. xii. 44; 1 Jn. ii. 18; Heb. ii. 17.

ὀδὴν, *hs*, *h*, a linen cloth; hence, a sheet, Ac. x. 11, xi. 5.\*

ὀδόνιον, *ov*, *rb* (dim. of ὀδὴν), a linen bandage, Jn. xix. 40.

οἶδα, plur. οἶδαμεν (for Attic ἴσμεν), οἶδατε (and Attic ἴστε, Heb. xii. 17), οἶδασι (and Attic ἴσασι, only Ac. xxvi. 4), I know (see Gr. § 103, 4, Wi. § 40, 4b).

οἰκιακός, *h*, *δ*, see οἰκιακός.

οἰκίος, *a*, *ov*, domestic, belonging to a household, Gal. vi. 10; Ep. ii. 19; 1 Tim. v. 8.\*

οἰκέτρια, *as*, *h*, household, body of servants, Mat. xxiv. 45 (W. H.).\*

οἰκέτης, *ov*, *δ*, a domestic, a household servant, Lu. xvi. 13; Ac. x. 7; Ro. xiv. 4; 1 Pet. ii. 18.

οἰκῶ, *ō*, *hsw*, trans., to inhabit, 1 Tim. vi. 16; intrans., to

dwell, Ro. viii. 9; 1 Cor. vii. 12, 13.

οἰκημα, *atos*, *rb*, a dwelling, used of a prison, Ac. xii. 7.\*

οἰκητήριον, *ov*, *rb*, a dwelling-place, a habitation, 2 Cor. v. 2; Ju. 6.\*

οἰκία, *as*, *h*, (1) a house, Lu. xv. 8; (2) met., a household, a family, goods, i.e., a house and all that is in it, Jn. iv. 53; Mar. xii. 40.

οἰκιακός, *ō*, *δ*, one of a family, whether child, or servant, Mat. x. 25, 36.\*

οἰκοδοεῖν, *ō*, to manage a household, 1 Tim. v. 14.\*

οἰκο-δοεῖς, *ov*, *δ*, a householder, a master of a house, Mat. x. 25.

οἰκοδομέω, *ō*, to erect a building, build, Lu. xiv. 30; fig., of the building up of character, to build up, edify, 1 Cor. x. 23; to encourage, 1 Cor. viii. 10.

οἰκο-δομή, *hs*, *h* (δέσω), the act of building; a building, lit., Mat. xxiv. 1; of the spiritual body, 2 Cor. v. 1; of the church, Ep. ii. 21; met., edification, spiritual advancement, Ro. xiv. 19, xv. 2.

οἰκοδομία, *as*, *h*, edification, 1 Tim. i. 4 (W. H. οἰκονομία).\*

οἰκο-δόμος, *ov*, *δ*, a builder, Ac. iv. 11 (W. H.).\*

οἰκονομέω, to be a steward, Lu. xvi. 2.\*

οἰκονομία, *as*, *h*, management of household affairs, stewardship, Lu. xvi. 2-4; a dispensation, 1 Cor. x. 17.

οἰκο-νόμος, *ov*, *δ* (νέμω), a house-manager, a steward, Lu. xvi. 1, 3, 8; of the Christian stewardship, 1 Cor. iv. 1; 1 Pet. iv. 10; Tit. i. 7.

οἶκος, *ov*, *δ*, a house, a building, for any purpose (gen.); met., a family resident in one house, a family perpetuated by succession; the house of God, i.e., the temple; the family of God, i.e., the church.

οἰκονομένη, *hs*, *h*, pres. part. pass. fem. of οἰκῶ (sc. γῆ), the inhabited land, or world; (1) the Roman empire, Lu. ii. 1; (2) the world at large, Lu. iv. 5, xxi. 26; (3) met., the inhabitants of the world,



Ac. xvii. 6, 31; (4) *the universe*, Heb. ii. 5.  
**οικ-οὐρός**, οὐ, ὁ, ἡ (*οὐρος*, *keeper*), attending to household affairs, domestic, Tit. ii. 5 (W. H. *οικουρὸς*, with same meaning).  
**οικτιρῶ**, ἥσω, *to pity, to have compassion on*, Ro. ix. 15 (from S.).  
**οικτιρμός**, οὐ, ὁ, *compassion, pity*, Ro. xii. 1; 2 Cor. i. 3; Phil. ii. 1; Col. iii. 12; Heb. x. 28.\*  
**οικτιρῶν**, ον, *pitiful, merciful*, Lu. vi. 36; Ja. v. 11.\*  
**οἶμαι**, see *οἶμαι*.  
**οἶνο-πότης**, ου, ὁ, *one given to wine-drinking*, Mat. xi. 19; Lu. vii. 34.\*  
**οἶνος**, ου, ὁ, *wine*, Mat. ii. 22; met., *a vine*, Rev. vi. 6; fig., of that which excites or inflames, Rev. xiv. 10, xvii. 2.  
**οἶνο-φλυγία**, ας, ἡ (*φλύω*, *to overflow*), *drunkenness*, 1 Pet. iv. 3.\*  
**οἶομαι** and **οἶμαι**, *to think, to suppose*, acc. and inf., or *δοτι*, Jn. xxi. 25; Phil. i. 16; Ja. i. 7.\*  
**οἶος**, α, ον, rel. pron., correl. to τοιοῦτος, *of what kind, such as*.  
**οἶσω**, see *φέρω*.  
**οἰκνῶ**, ὦ, ἥσω, *to be slothful, to delay, to hesitate*, Ac. ix. 38.\*  
**οἰκηρός**, α, ὁν, *slothful, backward*, Mat. xxv. 26; Ro. xii. 11; Phil. iii. 1.\*  
**οκτα-ἡμέρος**, ον, *of or belonging to the eighth day*, Phil. iii. 5.\*  
**οκτώ**, num., indecl., *eight*, Lu. ii. 21.  
**ὀλεθρος**, ου, ὁ, *destruction, perdition*, 1 Cor. v. 5; 1 Th. v. 3; 2 Th. i. 9; 1 Tim. vi. 9.\*  
**ὀλιγο-πιστία**, ας, ἡ, *little faith*, Mat. xvii. 20 (W. H.). (N. T.).  
**ὀλιγο-πίστος**, ον, *of little faith*, Mat. vi. 30. (N. T.).  
**ὀλίγος**, η, ον, (1) *little, small, brief*, Lu. x. 2; Ac. xiv. 28; (2) in plur., *few*, sometimes with gen., Mat. vii. 14; Ac. xvii. 4; (3) neut. as adv., *ὀλίγον*, of time, soon, Lu. v. 3; of space, a little way, Mar. vi. 31; (4) with prepositions preceded in various phrases,

as *ἐν ὀλίγῳ*, *with little trouble*, Ac. xxvi. 28.  
**ὀλιγο-ψυχος**, ον, *faint-hearted*, 1 Th. v. 14. (S.).  
**ὀλιγορῶ**, ὦ, *to care little for, to despise* (gen.), Heb. xii. 5 (from S.).  
**ὀλίγως**, adv., *a little, scarcely*, 2 Pet. ii. 18 (W. H.).  
**ὀλοθρευτής**, οῦ, ὁ, *a destroyer*, 1 Cor. x. 10. (N. T.).  
**ὀλοθρεῖν**, *to destroy*, Heb. xi. 28.\*  
**ὀλο-καύτωμα**, ατος, τό (*καίω*), *a whole burnt-offering, the whole being consumed*, Mar. xii. 33; Heb. x. 6, 8. (S.).  
**ὀλοκληρία**, ας, ἡ, *perfect soundness*, Ac. iii. 16. (S.).  
**ὀλο-κληρος**, ον, *complete in every part, sound, perfect*, 1 Th. v. 23; Ja. i. 4. Syn.: see *ἁριος*.  
**ὀλοοῦμαι**, as from the cry *ὀλ-ὀλ*, *to howl, to lament aloud*, Ja. v. 1.\*  
**ὅλος**, η, ον, *all, the whole* (see Gr. § 225, Wi. § 20, 1 ὁ, a, Bu. 94), Jn. vii. 23; Ja. iii. 2; 1 Jn. v. 19.  
**ὀλο-τελής**, ἐς, *perfect, complete*, 1 Th. v. 23.\*  
**Ὀλύμπια**, ᾶ, ὁ, *Olympus*, Ro. xvi. 15.\*  
**ὄλυνθος**, ον, ὁ, *an unripe fig*, one which, not ripening in due time, grows through the winter and falls off in the spring, Rev. vi. 13.\*  
**ὅλος** (*ὅλος*), adv., *wholly, altogether*, 1 Cor. v. 1, vi. 7; with neg., *not at all*, Mat. v. 34; 1 Cor. xv. 29.\*  
**ὄμβρος**, ον, ὁ, *a violent rain*, Lu. xii. 54.\*  
**ὀμελομαι**, *to long for*, 1 Th. ii. 8 (W. H., Rec. *ἡμελομαι*).  
**ὀμιλέω**, ὦ, ἥσω, *to associate with* (dat.), *to talk with* (πρός, acc.), Lu. xxiv. 14, 15; Ac. xx. 11, xxiv. 26.\*  
**ὀμίλια**, ας, ἡ, *intercourse, companionship*, 1 Cor. xv. 33.\*  
**ὄμιλος**, ον, ὁ, *a crowd, company*, Rev. xviii. 17 (not W. H.).  
**ὀμίχλη**, ης, ἡ, *a mist*, 2 Pet. ii. 17 (W. H.).  
**ὄμμα**, ατος, τό, *an eye*, Mat. xx. 34 (W. H.); Mar. viii. 23.\*  
**ὀμνυμι** and **ὀμνῶ**, *ὀμῶσω* (see Gr. § 116, 3, Wi. § 15, Bu.

45), *to swear, to take an oath*, Mar. xiv. 71; *to promise with an oath*, Mar. vi. 23.  
**ὁμο-θυμαδόν**, adv., *with one mind, unanimously*, only in Ac. and Ro. xv. 6.  
**ὁμοιάω**, σω, *to be like*, Mat. xxiii. 27 (W. H. mrg.); Mar. xiv. 70 (not W. H.). (N. T.).  
**ὁμοιο-παθής**, ἐς, *being affected like another* (dat.), *having like passions or feelings*, Ac. xiv. 15; Ja. v. 17.\*  
**ὁμοιος**, ολα, οον, *like, similar to, resembling* (dat.), Jn. ix. 9; Rev. iv. 3; of equal rank, Mat. xxii. 39.  
**ὁμοιότης**, τητος, ἡ, *likeness*, Heb. iv. 15, vii. 15.\*  
**ὁμοιω**, ὦ, ὥσω, (1) *to make like; pass., to be like, or to resemble*, Mat. vi. 8, xiii. 24; Ac. xiv. 11; (2) *to liken, to compare*, Mat. vii. 24; Mar. iv. 30; with acc. and dat.  
**ὁμοίωμα**, ατος, τό, *likeness, similitude*, Ro. i. 23, v. 14, vi. 5, viii. 3; Phil. ii. 7; Rev. ix. 7.\* Syn.: see *εἰκών*.  
**ὁμοίως**, adv., *in like manner*, Lu. iii. 11; Jn. v. 19.  
**ὁμοιωτής**, εως, ἡ, *likeness*, Ja. iii. 9.\* Syn.: see *εἰκών*.  
**ὁμο-λογέω**, ὦ, ἥσω, 1st aor. *ὡμολόγησα*, *to speak the same thing; hence, (1) to confess, in the sense of conceding or admitting, generally with ὅτι*, Mat. xiv. 7; Heb. xi. 13; (2) *to profess, or acknowledge openly*, acc., or with *ἐν*, Mat. x. 32; Lu. xii. 8; Ja. ix. 22; (3) *as ἐξομολογέω*, *to praise* (dat.), Heb. xiii. 15.  
**ὁμολογία**, ας, ἡ, *a profession, or a confession*, 2 Cor. ix. 13; 1 Tim. vi. 12, 13; Heb. iii. 1, iv. 14, x. 23.\*  
**ὁμολογούμενος**, adv., *confessedly, by assent of all*, 1 Tim. iii. 16.\*  
**ὁμό-τεχνος**, ον, *of the same trade or craft*, Ac. xviii. 3.\*  
**ὁμοῦ**, adv., *together, at the same place or time*, Jn. iv. 36.  
**ὁμό-φρων**, ον (*φρήν*), *of one mind*, 1 Pet. iii. 8.\*  
**ὁμῶς**, see *δυννμι*.  
**ὁμως**, adv., *yet*, 1 Cor. xiv. 7; Gal. iii. 15; with *μέντοι*, *nevertheless*, Jn. xii. 42.\*

- ὄναρ**, τὸ, indecl., a dream; kar, *dream, in a dream*, Mat. i. 20, ii. 12, 13, 19, 22, xxvii. 19.\*
- ὄναριον**, οὐ, τὸ (dim. of *ὄνος*), a young ass, Jn. xii. 14.\*
- ὀνειδίζω**, σω, to reproach, revile, upbraid, Mat. xi. 20; Mar. xvi. 14; Lu. vi. 22.
- ὀνειδισμός**, οὐ, ὁ, reproach, reviling, Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33, xi. 26, xiii. 13. (S.)\*
- ὀνειδος**, οὐς, τὸ, reproach, disgrace, Lu. i. 25.\*
- Ὀνήσιμος**, οὐ, ὁ (profitable), Onesimus, Col. iv. 9; Philem. 10.\*
- Ὀνησιφόρος**, οὐ, ὁ, Onesiphorus, 2 Tim. i. 16, iv. 19.\*
- ὀνικός**, ἡ, ὅν, pertaining to an ass; μῶλος ὀνικός, a millstone turned by an ass, i.e., the large upper millstone, Mat. xviii. 6; Lu. xvii. 2 (not W. H.); Mar. ix. 42 (W. H.). (N. T.)\*
- ὀνήμη**, to be useful, to help; mid. aor., opt., *ὀνήμην*, may I have help or joy from, Philem. 20.\*
- ὄνομα**, ατος, τὸ, a name, almost always of persons; in N. T., as in O. T., the name of a person is a mark of what he himself is, the name expresses the character, Mat. i. 21; Mar. iii. 16, v. 9; Lu. i. 31; hence the expressions *ποιεῖν τι ἐπὶ τῷ ὀνόματι*, ἐν τῷ ὀνόματι, διὰ τοῦ ὀνόματος; the name is often introduced by *ὀνόματι*, by name, once by *τοῦνομα* (τὸ *δνομα*), Mat. xxvii. 57; fame, reputation, Ep. i. 21; Phil. ii. 9.
- ὀνομάζω**, σω, to give a name to, Lu. vi. 13, 14; to mention, Ep. v. 3; to call upon the name of, 2 Tim. ii. 19.
- ὄνος**, οὐ, ὁ, ἡ, an ass, Mat. xxi. 2, 7; Lu. xiii. 15.
- ὄντως**, adv. (*ὄν*, neut. part. of *εἶμι*), really, truly, 1 Cor. xiv. 25; 1 Tim. v. 3, 5.
- ὄξος**, οὐς, τὸ, vinegar; in N. T., sour wine, mixed with water, a common drink of Roman soldiers, Jn. xix. 29, 30.
- ὀξύς**, εἶα, ὅ, (1) sharp, as a weapon, Rev. i. 16, ii. 12; (2) swift, eager, Ro. iii. 15.
- ὄπη**, ἡς, ἡ, an opening, a cavern, Ja. iii. 11; Heb. xi. 38.\*
- ὀπισθεν**, adv. of place, from behind, after, Mat. ix. 20, xv. 23.
- ὀπίσω**, adv., behind, after, of place, Lu. vii. 38; of time, Mat. iii. 11; abs., or with gen.; τὰ ὀπίσω, those things that are behind, Phil. iii. 14; εἰς τὰ ὀπίσω, backward, Jn. xviii. 6.
- ὀπλίζω**, σω, N. T., mid., to arm one's self with, acc., fig., 1 Pet. iv. 1.\*
- ὄπλον**, οὐ, τὸ, an instrument, Ro. vi. 13; hence, plur., arms, weapons, Jn. xviii. 3; Ro. xiii. 12; 2 Cor. vi. 7, x. 4.\*
- ὀπίστος**, οἶα, οἶων, relat. pron., of what kind or manner, correl. to τοιοῦτος, Ac. xxvi. 29; 1 Cor. iii. 13; Gal. ii. 6; 1 Th. i. 9; Ja. i. 24.\*
- ὀπότε**, adv. of time, when, Lu. vi. 3 (W. H. *ὄτε*).\*
- ὅπου**, adv. of place, where, whither; where, referring to state, Col. iii. 11; in case that, 1 Cor. iii. 3.
- ὀπταῖν**, to behold, in pass., to appear, Ac. i. 3; see *ὁπάω*. (S.)\*
- ὀπτασία**, ας, ἡ, a vision, a supernatural appearance, Lu. i. 22, xxiv. 23; Ac. xxvi. 19; 2 Cor. xii. 1.\*
- ὀπτός**, ἡ, ὅν, roasted, broiled, Lu. xxiv. 42.\*
- ὀπτω**, *ὀπτομαι*, see *ὁπάω*.
- ὀπώρα**, ας, ἡ, autumn, autumnal fruits, Rev. xviii. 14.\*
- ὅπως**, rel. adv., how, Lu. xxiv. 20; as conj., in order that, so that; with *ἀν*, Ac. iii. 19 (see Gr. § 384, 2, Wi. § 42, 6, Bu. 234); after verbs of beseeching, and the like, that, Mat. ix. 38; Mar. iii. 6.
- ὄραμα**, ατος, τὸ, (1) a spectacle, Ac. vii. 31; (2) a vision, Ac. ix. 10, 12.
- ὄρασις**, εως, ἡ, appearance, Rev. iv. 3; a vision, Ac. ii. 17; Rev. ix. 17.
- ὀρατός**, ἡ, ὅν, visible, plur., neut., Col. i. 16.\*
- ὁράω**, ὦ, *ὁφωμαι*, *ὁράκα*, *εἶδον* (see Gr. § 103, 4, Wi. § 15, Bu. 64), (1) to see, generally; (2) to look upon or contemplate; (3) to see, and so to
- participate in, Lu. xvii. 22; Jn. iii. 36; (4) to take heed, Heb. viii. 5; Mat. viii. 4; with *μή* or equiv., to beware, Mat. xvi. 6; (5) pass., to be seen, to appear to, to present one's self to (dat.).
- ὀργή**, ἡς, ἡ, anger, indignation, Ep. iv. 31; often of the wrath of God, and its manifestation, Ro. i. 18. *Syn.*: see *θυμός*.
- ὀργίζω**, σω, to irritate, to provoke; pass., to be angry, abs., Mat. xviii. 34; to be enraged with, dat., or *ἐπὶ*, dat., Mat. v. 22; Rev. xii. 17.
- ὀργίλος**, ἡ, ον, prone to anger, Tit. i. 7.\*
- ὀργυρία**, ἄς, ἡ, a fathom, about five or six feet, Ac. xxvii. 28.\*
- ὀρέγω**, to stretch forth; mid., to reach after, to desire or long eagerly for, gen., 1 Tim. iii. 1, vi. 10; Heb. xii. 16.\*
- ὀρεινός**, ἡ, ὅν, mountainous, hilly (sc. *χώρα*), Lu. i. 39, 65.\*
- ὀρεξίς**, εως, ἡ, strong desire, lust, Ro. i. 27.\*
- ὀρθο-πορεύω**, ὦ, to walk in a straight course, fig., to act uprightly, Gal. ii. 14. (N. T.)\*
- ὀρθός**, ἡ, ὅν, upright, Ac. xiv. 10; straight, Heb. xii. 13.\*
- ὀρθο-τομέω**, ὦ (τέμνω), to cut straight; met., to handle rightly, i.e., to teach correctly, 2 Tim. ii. 15. (S.)\*
- ὀρθρίζω**, to rise early in the morning, to come early in the morning, Lu. xxi. 38. (S.)\*
- ὀρθρινός**, ἡ, ὅν, early in the morning, Lu. xxiv. 22 (W. H.); Rev. xxii. 16 (not W. H.).\*
- ὀρθρινός**, α, ον, early in the morning, Lu. xxiv. 22 (W. H. read preceding).\*
- ὀρθρος**, ον, ὁ, early dawn, day-break, Lu. xxiv. 1; Jn. viii. 2 (W. H. omit); Ac. v. 21.\*
- ὀρθώς**, adv., rightly, Mar. vii. 35; Lu. vii. 43, x. 28, xx. 21.\*
- ὀρίζω**, σω, to define; to determine, Ac. xvii. 26; Heb. iv. 7; to appoint, to decree, Ac. x. 42, xi. 29; pass., perf. part., *ὠρισμένος*, decreed, Ac. ii. 23; neut., decree, Lu. xxii. 22.
- ὅριον**, ον, τὸ, plur., the bound-

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- aries of a place; hence, *districts, territory*, Mat. ii. 6, iv. 13.
- ὀρᾶμαι**, to adjure by, to charge solemnly by, with double acc., Mar. v. 7; Ac. xix. 13; 1 Th. v. 27 (W. H. ἐνορκίζω).\*
- ὀρκος**, ου, ὁ, an oath, Mat. xiv. 7, 9; a promise with an oath, a vow, Mat. v. 33.
- ὀρκ-σμός**, ας, ἡ, the taking of an oath, an oath, Heb. vii. 20, 21, 28. (S.)\*
- ὀρῶμαι**, ὦ, ῥω, N. T., intrans., to rush, Mat. viii. 32; Ac. vii. 57 (εἰς, or ἐπὶ, acc.).
- ὀρῆτις**, ῆς, ἡ, a rush, a violent assault, Ac. xiv. 5; J. iii. 4.\*
- ὀρμηται**, ατος, τό, a rushing on, impulse, Rev. xviii. 21.\*
- ὀρνις**, ου, τό, a bird, Rev. xviii. 2, xix. 17, 21.\*
- ὄρνις**, ιδος, ὅ, ἡ, a bird, a hen, Mat. xxiii. 37; Lu. xiii. 34.\*
- ὀρο-θεσία**, ας, ἡ, a setting of boundaries, a definite limit, Ac. xvii. 26. (N. T.)\*
- ὄρος**, ους, τό, a mountain, Lu. iii. 5, ix. 28.
- ὀρύσσω**, ξω, to dig, to dig out, Mat. xxi. 33, xxv. 18; Mar. xii. 1.\*
- ὀρφανός**, ἡ, ὁν, bereaved, an orphan, Jn. xiv. 18; as subst., J. i. 27.\*
- ὀρχήσμαι**, οῦμαι, ῥωμα, dep., mid., to dance, Mat. xi. 17, xiv. 6; Mar. vi. 22; Lu. vii. 32.\*
- ὅς**, ἡ, ὅ, relative pronoun, *who, which* (see Gr. §§ 58, 343-348, Wi. § 24, Bu. 281 sq.; for ὅς δὲ, ὅς ἐάν, *whoever*, see Gr. § 380, Wi. § 42, 3, Bu. 288); as demonstr. in the phrase, *ὅς μὲν . . . ὅς δέ, that one . . . this one*, as 2 Cor. ii. 16.
- ὁσάνως**, rel. adv., *as often as*, always with εἰ or ἐάν, 1 Cor. xi. 25, 26; Rev. xi. 6.\*
- ὁσιος** (α), ον, *holy, pious*, of human beings, of Christ, and of God; τὰ ὅσια, *the holy promises*, Ac. xiii. 34. Syn.: see ἁγιος.
- ὁσιότης**, ητος, ἡ, holiness, godliness, Lu. i. 75; Ep. iv. 24.\*
- ὁσίως**, adv., *holily*, 1 Th. ii. 10.\*
- ὁσμή**, ῆς, ἡ, a smell, an odor, lit., Jn. xii. 3; fig., 2 Cor. ii. 14, 16; Ep. v. 2; Phil. iv. 18.\*
- ὅσος**, η, ον, relat. pron., *how much, how great*, (1) of time, *how long, as long as*, Ro. vii. 1; repeated, the meaning is intensified, Heb. x. 37: ἐν μικρὸν ὅσον ὅσον, *yet a little, a very, very little*; (2) of quantity, of number, *how much, plur., how many*, Mar. iii. 8; Jn. vi. 11; Ac. ix. 13; as many as, Mat. xiv. 36; with εἰ, ἐάν, *as many as, whatsoever*, Mat. vii. 12, xxi. 22; (3) of measure, degree, Heb. vii. 20.
- ὅς-περ**, ἡ-περ, ὅ-περ, the very one *who*, Mar. xv. 6 (not W. H.)\*
- ὀστέον**, contr. ὀστούν, οὔ, τό, a bone, Jn. xix. 36.
- ὅς-τις**, ἡ-τις, ὅ, τί, compound relat., *whosoever, whichever, whatever, whatsoever* (see Gr. §§ 58c, 349, Wi. § 42, 3, Bu. 115); the addition of εἰ, ἐάν, gives indefiniteness.
- ὀστέριον**, η, ον, *made of earth, earthen*, 2 Cor. iv. 7; 2 Tim. ii. 20.\*
- ὀσφρητις**, εως, ἡ, the sense of smell, smelling, 1 Cor. xii. 17.\*
- ὀσφύς**, υος, ἡ, the loins, Mat. iii. 4; Lu. xii. 35; Ac. ii. 30; 1 Pet. i. 13.
- ὅταν** (ὅτε, εἰ), rel. adv., *when, whenever*; always with subj. except Mar. iii. 11, xi. 19 (W. H.), 25 (W. H.); Rev. iv. 9, viii. 1 (W. H.).
- ὅτε**, rel. adv., *when*, Mar. xiv. 12.
- ὅτι**, conj., (1) *that*, after verbs of declaring, etc., introducing the object-sentence; sometimes as a mere quotation mark, Mat. ii. 23; (2) *because* (see Gr. § 136, 6, Wi. § 53, 8b, Bu. 357 sq.).
- ὅπου** (gen. of ὅπου), ὅπου ὅπου, until, Lu. xxii. 16.
- ὅυ**, adv. (gen. of ὅς), *where, whither; οὐ ἐάν, whithersoever*; also used of time, *when*, in the phrases, ἀπ' οὐ, *since, ἀρχῆς, εἰς, μέχρ' οὐ, until*.
- οὐ** (οὐκ before a vowel, οὐχ if the vowel is aspirated), *no*
- not* (see Gr. §§ 134, 401, Wi. §§ 55, 56, Bu. 344 sq.).
- οὐά**, interj., *ah! aha!* derisive, Mar. xv. 29. (N. T.)\*
- οὐά**, interj., *woe! alas!* uttered in grief or denunciation, Mat. xi. 21; 1 Cor. ix. 16; ἡ οὐά, as subst., Rev. ix. 12, *the woe, the calamity*. (S.)
- οὐδ' αὖτως**, adv., *by no means*, Mat. ii. 6.\*
- οὐ-δέ**, conj., disj. neg., *but not, nor yet* (cf. μήδ', *neither, nor, not even* (see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.)).
- οὐδ-είς**, οὐδεμία, οὐδέν (οὐδὲ εἰς), neg. adj., *not one, no one, none, nothing, of no moment, of no value, vain*.
- οὐδέ-ποτε**, adv., *never*, 1 Cor. xiii. 8; Mat. vii. 23.
- οὐδέ-πω**, adv., *not yet, never*, Jn. xix. 41.
- οὐδείς**, οὐδέν (οὐτε εἰς), *no one, nothing*, Ac. xxvi. 26 (W. H.); 1 Cor. xiii. 2, 2 Cor. xi. 8 (W. H.)\*
- οὐκ-ἐτι**, adv., *no further, no more, no longer*.
- οὐκ-οὖν**, adv., *not therefore*; hence, in ordinary classic usage, an affirmative adverb, *therefore* (whereas οὐκοῦν retains its negative force, *not therefore*), Jn. xviii. 37.\*
- οὐ μή**, an emphatic negative (see Gr. § 377, Wi. § 56, 3, Bu. 211 sq.).
- οὐν**, conj., *therefore, then*, Mat. xii. 12; employed espec. (1) in arguing, 1 Cor. iv. 16; (2) in exhortation, Mat. xxii. 9, 17, 21; (3) in interrogation, Mat. xiii. 27; Gal. iii. 19, 21; (4) to resume an interrupted subject, Mar. iii. 31; Jn. xi. 6; (5) to indicate mere transition from one point to another, most frequently in John, as viii. 13.
- οὐ-πω**, adv., *not yet*.
- οὐρά**, ἄς, ἡ, a tail of an animal, Rev. ix. 10, 19, xii. 4.\*
- οὐράνιος**, ον, heavenly, in or pertaining to heaven, as Lu. ii. 13; Ac. xxvi. 19.
- οὐρανόθεν**, adv., *from heaven*, Ac. xiv. 17, xxvi. 13.\*
- οὐρανός**, οὐ, ὁ, *heaven*, (1) the visible heavens (both sing. and plural), through their whole extent, the atmosphere, the sky, the starry heavens;

(2) *the spiritual heavens*, the abode of God and holy beings, Mat. vi. 10; 2 Cor. xii. 2; "the third heaven," above the atmospheric and the sidereal; met., for the inhabitants of heaven, Rev. xiii. 20; especially for God, Lu. xv. 18.

Οὐρβανός, οὐ, ὁ, *Urbanus*, Ro. xvi. 9.\*

Οὐρίας, οὐ, ὁ, *Uriah*, Mat. i. 6.\*

οὐς, ὥς, τό, (1) *the ear*, Mat. x. 27; (2) met., *the faculty of perception*, Mat. xii. 15.

οὐσία, ας, ἡ (ὄν, part. εἶμι), *property, wealth*, Lu. xv. 12, 13.\*

οὐτε, conj., *and not; neither, nor*, with a negative preced.; οὐτε... οὐτε, *neither... nor*. (The readings often vary between οὐτε and οὐδέ.)

οὗτος, αὐτή, τοῦτο, demonstr. pron., *this (near)*, appl. to persons and things, sometimes emphatic, Mat. v. 19; sometimes contemptuous, *this fellow*, Mat. xiii. 55 (see Gr. §§ 338-342, Wi. § 23, Bu. 103 sq.; also ἐκεῖνος and ἑκε).

οὕτως (and before a consonant sometimes οὕτω), adv., *thus, in this wise, so*, (1) in reference to antecedent or following statement; (2) correlative with ὡς or καθὼς, *so... as*; (3) qualifying adjectives, adverbs, or verbs, *so*, Heb. xii. 21; Mat. ix. 33; οὕτως... οὕτως, 1 Cor. vii. 7, *in this manner... in that*.

οὐχί, adv., (1) an intensive form of οὐ, Jn. xiii. 10, *by no means, not at all*, (2) mostly interrog., as Mat. v. 46, expecting an affirmative answer.

ὀφειλέτης, οὐ, ὁ, *a debtor*, Mat. xviii. 24; *one bound to some duty*, e.g., obedience to the law, Gal. v. 3; *a delinquent, sinner*, Lu. xiii. 4.

ὀφειλή, ἥς, ἡ, *a debt, a duty*, Mat. xviii. 32; Ro. xiii. 7; 1 Cor. vii. 3 (W. H.). (N. T.)\*

ὀφειλόμενον, ατος, τό, *a debt, what is justly due*, Ro. iv. 4; fig., *an offense, a sin*, Mat. vi. 12.\*

ὀφείλω, (1) *to owe money* (acc.

and dat.), Mat. xviii. 28; τὸ ὀφειλόμενον, *the due*, Mat. xviii. 30; (2) *to be under obligation*, Mat. xxiii. 16; *to sin against*, Lu. xi. 4.

ὀφελόν (see Gr. § 378, Wi. § 41 ὁ, 5, note 2, Bu. 214 sq.), interjection, *O that! I wish! would that!* followed by indicative, 1 Cor. iv. 8; 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15.\*

ὀφελος, οὐς, τό (ὀφείλω, *to increase, profit, advantage*, 1 Cor. xv. 32; Ja. ii. 14, 16.\*

ὀφθαλμο-δουλεία, ας, ἡ, *eye-service*, Ep. vi. 6; Col. iii. 22. (N. T.)\*

ὀφθαλμός, οὐ, ὁ, *an eye*; fig., of the eye as the receptive channel into mind and heart, Mat. vi. 23 (see Mar. vii. 22; Mat. xx. 15); fig., *the eye of the mind, i.e., the understanding*, Ac. xxvi. 18.

ὄφις, εως, ὁ, *a serpent*, Mat. vii. 10; an emblem of wisdom, Mat. x. 16; of cunning, Mat. xiii. 33; used symbol. for Satan, Rev. xii. 9, 14.

ὄφρυς, ὅς, ἡ, *the eyebrow; the brow of a mountain or hill*, Lu. iv. 29.\*

ὄχλῳ, ὦ, *to disturb, to vex*, only in pass., Lu. vi. 18 (W. H. ἐνοχλῶ), Ac. v. 16.\*

ὄχλο-ποιέω, ὦ, *to gather a crowd*, Ac. xvii. 5. (N. T.)\*

ὄχλος, οὐ, ὁ, *a crowd, an unorganized multitude*, Mat. ix. 23, 25; *the multitude, the common people*, Mar. xii. 12.

ὄχυρμα, ατος, τό, *a fortress, a strong defense*, 2 Cor. x. 4.\*

ὀψάριον, οὐ, τό (a relish with bread), *a little fish*, Jn. vi. 9, 11, xxi. 9, 10, 13. (N. T.)\*

ὀψέ, adv., *late, in the evening*, Mar. xi. 11 (W. H.), 19, xiii. 35; *late in, gen.*, Mat. xxviii. 1.\*

ὀψιμος, ον, *latter, of the rain*, Ja. v. 7.\*

ὀψιλος, α, ον, *late*, Mar. xi. 11 (not W. H., see mrg.); as subst., ἡ ὀψιλα, *evening*, either the former of the two evenings reckoned among the Jews, Mat. viii. 16; or the latter, Mat. xiv. 23; see ver. 15.

ὀψις, εως, ἡ, *sight; the countenance*, Jn. xi. 44; Rev. i.

16; *external appearance*, Jn. vii. 24.\*

ὀψώνιον, ον, τό, lit., *relish, sauce*, like ὀψάριον, (1) plur., the rations of soldiers, their wages, Lu. iii. 14; 1 Cor. ix. 7; hence, (2) *wages*, generally, Ro. vi. 23; 2 Cor. xi. 8.\*

## Π

Π, π, πτ, pi, p, the sixteenth letter. As a numeral, π' = 80; π = 80,000.

παγιδεύω, σω, *to ensnare, to entrap*, fig., Mat. xxii. 15. (S.)\*

παγίς, ἰδος, ἡ, *a snare, a trap*, Lu. xxi. 35; fig., Ro. xi. 9; 1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26.\*

πάγος, ον, ὁ, *a hill*; only with the adj. Ἀπειος, *Mars' Hill, Areopagus*, Ac. xvii. 19, 22.\*

πάθημα, ατος, τό, (1) *suffering, affliction*, Ro. viii. 18; (2) *affection of mind, passion*, Ro. vii. 5; Gal. v. 24; (3) *an undergoing, an enduring*, Heb. ii. 9.

παθῆτός, ἡ, ὄν, *destined to suffer*, Ac. xxvi. 23.\*

πάθος, οὐς, τό, *suffering, emotion*, in N.T., of an evil kind, *depraved passion, lust*, Ro. i. 26; 1 Th. iv. 5; Col. iii. 5.\*

παιδ-αγωγός, οὐ, ὁ, *a boys' guardian or tutor, "pædagogus," a slave who had the charge of the life and morals of the boys of a family, not strictly a teacher*, 1 Cor. iv. 15; Gal. iii. 24, 25.\*

παιδάριον, ον, τό (dim. of παῖς), *a little boy, a lad*, Mat. xi. 16 (W. H. παῖδιον); Jn. vi. 9.\*

παιδεία, ας, ἡ, *training and education of children*, Ep. vi. 4; hence, *instruction*, 2 Tim. iii. 16; *chastisement, correction*, Heb. xii. 5-11.\*

παιδευτής, οὐ, ὁ, (1) *an instructor*, Ro. ii. 20; (2) *a chastiser*, Heb. xii. 9.\*

παιδεύω, σω, *to train a child*, Ac. xxii. 3; hence, (1) *to instruct*, 1 Tim. i. 20, (2) *to correct, to chasten*, 2 Tim. ii. 25; Heb. xii. 7.

παιδιόθεν, adv., *from childhood*, Mar. ix. 21. (N. T.)\*

παιδίον, ον, τό (dim. of παῖς).



a little child, an infant, Mat. ii. 8; a child more advanced, Mat. xiv. 21; fig., 1 Cor. xiv. 20.

**παιδισκη**, ης, ἡ (fem. dim. of παῖς), a young girl; a young female slave, Lu. xii. 45, xxii. 56.

**παῖω**, to play, as a child, to sport, to jest, 1 Cor. x. 7.\*

**παῖς**, παιδός, ὁ, ἡ, (1) a child, a boy or girl, Lu. ii. 43, viii. 51, 54; (2) a servant, a slave, as Mat. viii. 6, 8; ὁ παῖς τοῦ θεοῦ, the servant of God, used of any servant, Lu. i. 69; of the Messiah, Mat. xii. 18.

**παῖω**, σω, to strike, to smite, with the fist, Mat. xxvi. 68; Lu. xxii. 64; with a sword, Mar. xiv. 47; Jn. xviii. 10; as a scorpion with its sting, Rev. ix. 5.\*

**Πακατιανή**, ἡς, ἡ, Pacatiana, a part of Phrygia, 1 Tim. vi. 22 (Rec.).\*

**πάλαι**, adv., of old, Heb. i. 1; long ago, Mat. xi. 21.

**παλαιός**, ὁ, ὅν, (1) old, ancient, 2 Cor. iii. 14; ὁ παλαιός ἀνθρώπος, the old or former man, i.e., man in his old, un-renewed nature, Ro. vi. 6; (2) worn out, as a garment, Mat. ix. 16.

**παλαιότης**, τῆτος, ἡ, oldness, obsolescence, Ro. vii. 6.\*

**παλαιῶω**, ᾶω, to make old, to declare obsolete, Heb. viii. 13; pass., to grow old, to become obsolete, Lu. xii. 33; Heb. i. 11, viii. 13.\*

**πάλη**, ης, ἡ, a wrestling, Ep. vi. 12.\*

**παλιγ-γενεσία** (W. H. παλιγ-), as, ἡ, a new birth, regeneration, Tit. iii. 5; a renovation of all things, Mat. xix. 28.\* Syn.: see ἀνακαινισις.

**πάλιν**, again, back, used of place or of time; a particle of continuation, again, once more, further; and of antithesis, as 2 Cor. x. 7, on the other hand.

**παμ-πληθεῖ** adv., all at once, all together, Lu. xxiii. 18. (N. T.).\*

**πάμ-πολυς**, παμπόλλη, πάμπολυ, very great, Mar. viii. 1 (not W. H.).\*

**Παμφυλία**, as, ἡ, Pamphylia, Ac. xiii. 13.

**παν-δοχεῖον**, ου, τό, a klan, or Eastern inn, Lu. x. 34.\*

**παν-δοχεύς**, ἑως, ὁ (δέχομαι), the keeper of a klan, a host, Lu. x. 35.\*

**παν-ήγυρις**, εως, ἡ (ἀγείρω), a general festal assembly, Heb. xii. 23.\* Syn.: see ἐκκλησία.

**παν-οικί**, adv., with one's whole household or family, Ac. xvi. 34.\*

**παν-οπλία**, as, ἡ, complete armor, Lu. xi. 22; Ep. vi. 11, 13.\*

**πανουργία**, as, ἡ, shrewdness, skill; hence, cunning, craftiness, Lu. xx. 23, 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3; Ep. iv. 14.\*

**παν-ούργος**, ον (ἐργον), doing everything; cunning, crafty, 2 Cor. xii. 16.\*

**πανταχῇ**, adv., everywhere, Ac. xxi. 28 (W. H.).\*

**πανταόθεν**, adv., from all sides, Mar. i. 45 (W. H. πάν-τοθεν).\*

**πανταχοῦ**, adv., everywhere, Mar. xvi. 20; Lu. ix. 6.

**παντελής**, ἐς, complete; ἐς τὸ παντελές, completely, perfectly, Heb. vii. 25; the same phrase, with μή, not at all, Lu. xiii. 11.\*

**πάντη**, adv., in every way, Ac. xxiv. 3.\*

**πάντοθεν**, adv., from all sides, Mar. i. 45 (W. H.); Lu. xix. 43; Heb. ix. 4.\*

**παντο-κράτωρ**, ορος, ὁ, the almighty, used of God, Rev. i. 8, iv. 8.

**πάντοτε**, adv., always, at all times, Mat. xxvi. 11.

**πάντως**, adv., wholly, entirely, 1 Cor. v. 10; in every way, by all means, Ro. iii. 9; assuredly, certainly, Ac. xxi. 22.

**παρά**, prep., gov. the gen., the dat., and accus., beside; with a gen. (of person), it indicates source or origin; with a dat., it denotes presence with; with an accus., it indicates motion towards, or alongside, and is employed in comparisons, beyond; for details see Gr. § 306, Wi. §§ 47 b, 48 d, 49 g, Bu. 339 sq. In composition, παρά retains its general meaning, besides, sometimes denoting nearness, sometimes motion by or

past, so as to miss or fail; occasionally also stealthiness (by the way), as in παρεισάγω.

**παρ-βαῖνω**, 2d aor. παρέβην, to transgress, Mat. xv. 2, 3; 2 Jn. 9 (W. H. προάγω); to depart, desert, Ac. i. 25.\*

**παρ-βάλλω**, (1) to compare, Mar. iv. 30 (not W. H.); (2) to betake one's self, arrive, Ac. xx. 15.\*

**παρά-βασις**, εως, ἡ, a transgression, Ro. ii. 23. Syn.: see ἀγνόημα.

**παρ-βάτης**, ου, ὁ, a transgressor, Ro. ii. 25, 27; Gal. ii. 18; Ja. ii. 9, 11.\*

**παρ-βιάζομαι**, to constrain by entreaties, Lu. xxiv. 29; Ac. xvi. 15.\*

**παρ-βολεύομαι**, to expose one's self to peril, to be venturesome, Phil. ii. 30 (W. H.). (N. T.).\*

**παρ-βολή**, ἡς, ἡ, (1) a comparison, Heb. ix. 9; (2) a parable, often of those uttered by our Lord, Mar. iv. 2, 10; (3) a proverb, an adage, Lu. iv. 23; (4) perhaps in Heb. xi. 19, a venture, a risk (see παραβολεύομαι).

**παρ-βουλεύομαι**, to consult aimlessly, be reckless, Phil. ii. 30 (Rec.). (N. T.).\*

**παραγγελία**, as, ἡ, a command, a charge, Ac. v. 28, xvi. 24; 1 Th. iv. 2; 1 Tim. i. 5, 18.\*

**παρ-αγγέλλω**, to notify, to command, to charge, Lu. viii. 29; 2 Th. iii. 4; dat. of person, acc. of thing, or ὅτι, ἵνα or inf., 1 Tim. vi. 13.

**παρ-γίνομαι**, to come near, come forth, come against (ἐπι, πρὸς), Lu. xii. 51, xxii. 52; Jn. iii. 23; Heb. ix. 11.

**παρ-άγω**, to pass by, Mat. xx. 30; to depart, Mat. ix. 27; to pass away, act., 1 Cor. vii. 31; pass., only 1 Jn. ii. 8, 17.

**παρ-δειγματίζω**, to make a public example of, to expose to disgrace, Mat. i. 19 (W. H. δειγματίζω); Heb. vi. 6.\*

**παράδεισος**, ου, ὁ (probably a Persian word, "garden," "park"), Paradise, Lu. xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.\*

**παρ-δέχομαι**, dep., mid., to receive, accept, acknowledge, Mar. iv. 20; Ac. xv. 4 (W

H.), xvi. 21, xxii. 18; 1 Tim. v. 19; Heb. xii. 6.\*

**παρ-δια-τριβή**, ἥς, ἡ, *useless occupation*, 1 Tim. vi. 5 (W. H. διαπατριβή). (N. T.)\*

**παρ-δίδωμι**, acc. and dat., (1) *to deliver over*, as to prison, judgment, or punishment, Mat. iv. 12; *to betray*, spec. of the betrayal by Judas; (2) *to surrender*, abandon one's self, Ep. iv. 19; (3) *to hand over*, entrust, commit, deliver, as Mat. xxv. 14; Lu. i. 2; Ac. vi. 14; (4) *to commend* to kindness, Ac. xiv. 26; (5) *to give or prescribe*, as laws, etc., Ac. vi. 14; (6) *prob. to permit*, in Mar. iv. 29, *when the fruit permits or allows*.

**παρ-δοξος**, ov, *strange, wonderful*, Lu. v. 26.\*

**παρ-δοσις**, ewς, ἡ, *an instruction*, or *tradition*, Mat. xv. 2; 1 Cor. xi. 2; 2 Th. ii. 15, iii. 6.

**παρ-ζηλώω**, ὦ, ὥσω, *to provoke to rivalry*, Ro. xi. 11, 14; *to jealousy*, Ro. x. 19; *to anger*, 1 Cor. x. 22. (S.)\*

**παρ-θαλάσσιος**, α, ov, *by the sea*, Mat. iv. 13.\*

**παρ-θεωρέω**, ὦ, *to overlook*, neglect, Ac. vi. 1.\*

**παρ-θήκη**, ἥς, ἡ, *a deposit*, anything committed to one's charge, 1 Tim. vi. 20 (W. H.); 2 Tim. i. 12, 14 (W. H.).\*

**παρ-αινέω**, ὦ, *to exhort, admonish*, Ac. xxvii. 9, 22.\*

**παρ-αιτέομαι**, οὔμαι, dep., mid., *to entreat for*, to beg off, make excuse, refuse, reject, Mar. xv. 6 (W. H.); Lu. xiv. 18, 19; Ac. xxv. 11; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 19, 25.\*

**παρ-καθίζομαι**, *to seat one's self*, Lu. x. 39 (W. H.).\*

**παρ-καθίζω**, intrans., *to sit down beside*, Lu. x. 39 (Rec.).\*

**παρ-καλέω**, ὦ, ἔσω, (1) *to send for*, summon, Ac. xxviii. 20; (2) *to beseech*, entreat, Mar. i. 40; (3) *to exhort*, admonish, Ac. xv. 32; 1 Tim. vi. 2; (4) *to comfort*, 2 Cor. i. 4; pass., *to be comforted*, Lu. xvi. 25.

**παρ-καλύπτω**, *to hide*, to conceal, Lu. ix. 45.\*

**παρ-κατα-θήκη**, ἥς, ἡ, *a trust*, *a deposit*, 1 Tim. vi. 20; 2 Tim. i. 14 (in both passages W. H. read παρθήκη).\*

**παρ-κειμαι**, *to be at hand*, be present with (dat.), Ro. vii. 18, 21.\*

**παρ-κλήσις**, ewς, ἡ, *a calling for*, *a summons*; hence, (1) *exhortation*, Heb. xii. 5; (2) *entreaty*, 2 Cor. viii. 4; (3) *encouragement*, Phil. ii. 1; (4) *consolation*, comfort, Ro. xv. 4; met., of the Consoler, Lu. ii. 25; (5) generally, of the power of imparting all these, Ac. iv. 36.

**παρ-κλητος**, ov, ὁ, (1) *an advocate*, intercessor, 1 Jn. ii. 1; (2) *a consoler*, comforter, helper, of the Holy Spirit, Jn. xiv. 16, 26, xv. 26, xvi. 7.\*

**παρ-ακοή**, ἥς, ἡ, *disobedience*, Ro. v. 19; 2 Cor. x. 6; Heb. ii. 2.\* Syn.: see ἀγνόημα.

**παρ-ακολουθεῖν**, ὦ, ἥσω, *to follow closely*, to accompany (dat.), Mar. xvi. 17 (not W. H., see mrg.); *to follow so as to trace out*, to examine, Lu. i. 3; *to follow teaching*, 1 Tim. iv. 6; 2 Tim. iii. 10.\*

**παρ-ακούω**, *to hear negligently*, to disregard, Mat. xviii. 17; Mar. v. 36 (W. H.).\*

**παρ-κύπτω**, ψω, *to stoop*, Lu. xxiv. 12; Jn. xx. 5, 11; fig., with eis, *to search into*, Ja. i. 25; 1 Pet. i. 12.\*

**παρ-λαμβάνω**, λήψομαι (W. H. λήψω), (1) *to take to one's self*, to take with one, Lu. ix. 10, 28, xi. 26; *to lead off* a prisoner, Jn. xix. 16; Ac. xxiii. 18; (2) *to receive by transmission*, Col. iv. 17; Heb. xii. 28; fig., *to receive by instruction*, Mar. vii. 4.

**παρ-λέγω**, N. T. in mid., *to lay one's course near*, in sailing, to coast along, Ac. xxvii. 8, 13.\*

**παρ-έλιος**, ov, *adjacent to the sea*, on the coast, Lu. vi. 17.\*

**παρ-αλλάγη**, ἥς, ἡ, *change*, *variation*, Ja. i. 17.\*

**παρ-αλογίζομαι**, dep., *to impose upon*, to delude, acc., Col. ii. 4; Ja. i. 22.\*

**παρ-αλιτικός**, ἡ, ὅς, *afflicted with paralysis*, in the whole

or a part of the body, Mat. iv. 24, viii. 6. (N. T.)

**παρ-λύνω**, *to relax*, *to enfeeble*, only perf. part., pass., παρα-ληλυμένος, *paralyzed*, *enfeebled*.

**παρ-μένω**, μενῶ, *to remain by* (dat., or πρὸς, acc.), *to abide with*, 1 Cor. xvi. 6 (W. H. καταμένω); Phil. i. 25 (W. H.); *to continue*, Ja. i. 25; Heb. vii. 23.\*

**παρ-μυθόομαι**, οὔμαι, *to speak to*, *to cheer*, *to comfort*, Jn. xi. 19, 31; 1 Th. ii. 11, v. 14.\*

**παρ-μυθία**, ας, ἡ, *encouragement*, *comfort*, 1 Cor. xiv. 3.\*

**παρ-μύθιον**, ov, τό, *comfort*, Phil. ii. 1.\*

**παρ-νομέω**, ὦ, *to act contrary to law*, Ac. xxiii. 3.\*

**παρ-νομία**, ας, ἡ, *violation of law*, *transgression*, 2 Pet. ii. 16.\* Syn.: see ἀγνόημα.

**παρ-πικραίνω**, ανῶ, 1st aor. παρεπικρανα, *to provoke God to anger*, Heb. iii. 16. (S.)\*

**παρ-πικρασμός**, οὐ, ὁ, *provocation of God*, Heb. iii. 8, 15. (S.)\*

**παρ-πίπτω**, 2d aor. παρέπεσον, *to fall away*, Heb. vi. 6.\*

**παρ-πλέω**, ὦ, ἐντομαι, *to sail past*, acc., Ac. xx. 16.\*

**παρ-πλησιον**, adv., *near to* (gen.), Phil. ii. 27.\*

**παρ-αλληλώς**, adv., *similarly*, *in like manner*, Heb. ii. 14.\*

**παρ-πορεύομαι**, dep., mid., *to pass by*, *to pass along by*, Mar. xi. 20, xv. 29.

**παρ-πτώμα**, ατος, τό (παρ-πίπτω), *a falling away or aside*, a sin, Ep. i. 7, ii. 1, 5. Syn.: see ἀγνόημα.

**παρ-ρῖνω**, 2d aor., pass., παρερρήν, *to be carried past*, to lose, Heb. ii. 1.\*

**παρ-σημος**, ov, *marked with* (dat.), Ac. xxviii. 11.\*

**παρ-σκενάζω**, σω, *to prepare*, Ac. x. 10; mid., *to prepare one's self*, 1 Cor. xiv. 8; pass., *to be in readiness*, 2 Cor. ix. 2, 3.\*

**παρ-σκευή**, ἥς, ἡ, *a preparation*, i.e., the day immediately before a sabbath or other festival, Mat. xxvii. 62; Mar. xv. 42; Lu. xxiii. 54; Jn. xix. 14, 31, 42.\*

παρ]

**παρα-τείνω**, *to extend, to prolong*, Ac. xx. 7.\*

**παρα-τηρέω**, ὦ, ἦσω, (1) *to watch*, Mar. iii. 2; (2) *to observe scrupulously*, Gal. iv. 10.

**παρα-τήρησις**, εως, ἡ, *observation*, Lu. xvii. 20.\*

**παρα-τίθημι**, θήσω (see Gr. § 107), (1) *to place near or by the side of*, as food, Lu. xi. 6; (2) *to set or lay before*, as instruction, used of a parable, Mat. xiii. 24; mid., *to give in charge to*, to entrust, Lu. xii. 48; *to commend, to recommend* (acc. and dat., or els), Ac. xiv. 23.

**παρα-τυγχάνω**, *to fall in with, chance to meet*, Ac. xvii. 17.\*

**παρ-αὐτίκα**, adv., *for the moment*, 2 Cor. iv. 17.\*

**παρα-φέρω** (see Gr. § 103, 6, Wi. § 52, 4, 11), *to remove* (acc. and ἀπό), Mar. xiv. 36; Lu. xxii. 42; pass., *to be led aside, carried away*, Heb. xiii. 9 (W. H.); Ju. 12 (W. H.).\*

**παρα-φρονέω**, ὦ, *to be beside one's self*, 2 Cor. xii. 23.\*

**παρα-φρονία**, as, ἡ, *being beside one's self, madness, folly*, 2 Pet. ii. 16. (N. T.)\*

**παρα-χειμάζω**, δσω, *to pass the winter*, Ac. xxvii. 12, xxviii. 11; 1 Cor. xvi. 6; Tit. iii. 12.\*

**παρα-χειμασία**, as, ἡ, *a passing the winter*, Ac. xxvii. 12.\*

**παρα-χρήμα**, adv., *instantly, immediately*, Lu. i. 64, iv. 39.

**πάρδαλις**, εως, ἡ, *a leopard, a panther*, Rev. xiii. 2.\*

**παρ-εδρεύω**, *to wait upon, to attend to* (dat.), 1 Cor. ix. 13 (W. H.).\*

**παρ-εμὶ** (ἐμὶ), *to be near, to be present*; part., παρὼν, *present*; τὸ παρόν, *the present time*; τὰ παρόντα, *possessions*.

**παρ-εω-άγω**, ξω, *to bring in secretly*, 2 Pet. ii. 1.\*

**παρ-εω-ακτος**, ov, *brought in secretly, surreptitious*, Gal. ii. 4.\*

**παρ-εω-δύω**, or -δνω, δύω, *to come in by stealth, to enter secretly*, Ju. 4.\*

**παρ-εω-έρχομαι** (see Gr. § 103, 2), (1) *to enter secretly*, Gal.

ii. 4; (2) *to enter in addition*, Ro. v. 20.\*

**παρ-εω-φέρω**, *to contribute besides*, 2 Pet. i. 5.\*

**παρ-εκτός**, adv., *besides*; τὰ παρ'εκτός, *the things that occur besides*, 2 Cor. xi. 28 (see R.V. mrg.); prep. with gen., *except*, Mat. v. 32; Ac. xxvi. 29; also Mat. xix. 9, W. H. mrg.\*

**παρ-εμ-βάλλω**, βαλῶ, *to cast up a bank about a city*, Lu. xix. 43 (W. H.).\*

**παρ-εμ-βολή**, ῆς, ἡ, (1) *a camp*, Heb. xiii. 11, 13; (2) *soldiers' barracks*, Ac. xxi. 34, 37; (3) *an army in battle array*, Heb. xi. 34.

**παρ-εν-οχλέω**, ὦ, *to cause disturbance to, to disquiet* (dat.), Ac. xv. 19.\*

**παρ-επὶ-δήμιος**, ov, *residing in a strange country*; as subst., *a stranger, foreigner*, Heb. xi. 13; 1 Pet. i. 1, ii. 11.\*

**παρ-έρχομαι**, ελεύσομαι (see Gr. § 103, 2, Wi. § 52, 4, 11), (1) *to pass by, with acc. of person or place*; (2) *to pass, elapse, as time*; (3) *to pass away or perish*; (4) *to pass from any one*; (5) *to pass carelessly, i.e., to disregard, neglect*.

**παρ-εἰσις**, εως, ἡ (ἵημι), *passing over, pratermission*, Ro. iii. 25.\* Syn.: see ἀφεσις.

**παρ-έχω**, έξω, 2d aor. παρέσχον (dat. and acc.), (1) *to offer, to supply*, Lu. vi. 29; Ac. xxii. 2; espec. the phrase παρέχω κτῶν, *to cause trouble*, Mat. xxvi. 10; (2) *in mid., to present, manifest*, Tit. ii. 7; *to bestow*, Col. iv. 1.

**παρ-ηγορία**, as, ἡ, *solace*, Col. iv. 11.\*

**παρθένια**, as, ἡ, *virginity*, Lu. ii. 36.\*

**παρθένης**, ov, ἡ, *a virgin, a maid*, Mat. xxv. 1, 7, 11; hence one who is chaste, Rev. xiv. 4, applied to the male sex.

**Πάρθος**, ov, ὁ, *a Parthian*, Ac. ii. 9.\*

**παρ-ιημι**, *to pass by or over, to relax*; pass., perf. part., παρειμένος, *weary*, Heb. xii. 12.\*

**παρ-ίστημι**, or παριστάνω (Ro. vi. 13, 16; see Gr. § 107),

στήσω, (1) *trans. in act., pres., imp., fut., and 1st aor., to place near or at hand, to provide*, Ac. xxiii. 24; *to present, to offer*, Ro. vi. 13, 16; specially, *to dedicate, to consecrate*, Lu. ii. 22; *to cause to appear, to demonstrate*, Ac. xxiv. 13; (2) *intrans., perf., plup., 2d aor., and mid., to stand by*, Mar. xiv. 47, 69, 70; Lu. xix. 24; *to have come*, Mar. iv. 29; *to stand by, i.e., for aid or support*, Ro. xvi. 2; *to stand in hostile array*, Ac. iv. 26.

**Παρμενᾶς**, acc. ἀρ, ὁ, *Parmenas*, Ac. vi. 5.\*

**πάρ-οδος**, ov, ἡ, *a passing by or through*, 1 Cor. xvi. 7.\*

**παρ-οικέω**, ὦ, *to dwell in* (ἐν or els, const. praeg.) *as a stranger*, Lu. xxiv. 18; Heb. xi. 9.\*

**παρ-οικία**, as, ἡ, *a sojourning, a dwelling in a strange land*, Ac. xiii. 17; 1 Pet. i. 17. (S.)\*

**παρ-οικος**, ov, generally as substantive, *a stranger, a foreigner*, Ac. vii. 6, 29; Ep. ii. 19; 1 Pet. ii. 11.\*

**παρ-ομία**, as, ἡ (οἶμος, *a way*), (1) *a current or trite saying, a proverb*, 2 Pet. ii. 22; (2) *an obscure saying, a symbolic saying*, Jn. xvi. 25, 29; (3) *a comparative discourse, an allegory*, Jn. x. 6.

**παρ-οινος**, ov, *given to wine, drunken*, 1 Tim. iii. 3; Tit. i. 7.\*

**παρ-οίχομαι**, *to pass array, of time*, Ac. xiv. 16.\*

**παρ-ομοιάζω**, *to resemble*, Mat. xxiii. 27. (N. T.)\*

**παρ-όμοιος**, ov, *similar*, Mar. vii. 8 (W. H. omit), 13.\*

**παρ-οξύω**, *to provoke, to irritate*, in pass., Ac. xvii. 16; 1 Cor. xiii. 5.\*

**παρ-οξύσμός**, ου, ὁ, (1) *incitement*, Heb. x. 24; (2) *contention, irritation*, Ac. xv. 39.\*

**παρ-οργίζω**, ὦ, *to provoke greatly, exasperate*, Ro. x. 19; Ep. vi. 4.\*

**παρ-οργισμός**, ου, ὁ, *exasperation, wrath*, Ep. iv. 26. (S.)\* Syn.: see θυμός.

**παρ-ορνέω**, *to stir up, to incite*, Ac. xiii. 50.\*

**παρ-ουσία**, ας, ἡ (ἐμφ), (1) *presence*, 2 Cor. x. 10; Phil. ii. 20; (2) *a coming, an arrival, advent*, often of the second coming of Christ, 2 Cor. vii. 6, 7; 1 Th. iii. 13.

**παρ-οψίς**, ἰδος, ἡ, *a dish for delicacies*, Mat. xxiii. 25, 26.\*

**παρρησία**, ας, ἡ, *freedom, openness, especially in speaking, boldness, confidence*, Ac. iv. 13; Heb. x. 19; **παρρησία**, ἐν **παρρησίᾳ**, or **μετὰ παρρησίας**, *boldly, openly*.

**παρρησιάζομαι**, dep., mid., 1st aor. ἐπαρρησιάμην, *to speak freely, boldly, to be confident*, Ac. xviii. 26, xxvi. 26.

**πᾶς**, πᾶσα, πᾶν (see Gr. § 37), *all, the whole, every kind of* (see Gr. § 224, Wi. § 18, 4, Bu. 119 sq., and for negative in phrases, Gr. § 328, iii., Wi. § 26, 1, Bu. 121 sq.); adverbial phrases are **διαπαντός** (which see), *always*; **ἐν παντί**, *in everything*; and **πάντα** (neut. plur. acc.), *altogether*.

**πάσχα**, τό (Aram.), *the paschal lamb*, Mar. xiv. 12; applied to Christ, 1 Cor. v. 7; *the paschal supper*, Mar. xiv. 16; *the passover feast*, Mat. xxvi. 2. (S.)

**πάσχω** (παθ., see Gr. § 94, i. 7), *to be affected with anything, good or bad; so, to enjoy good*, Gal. iii. 4; more commonly, *to endure suffering*, Mat. xvii. 15; *to suffer* (acc. of that suffered, ἀπό or ὑπό, gen., of person inflicting).

**Πάταρα**, ἀρών, τῇ, *Patara*, Ac. xxi. 1.\*

**πατάσσω**, ἔω, *to smite, to strike, to smite to death, to afflict*, Mat. xxvi. 31; Ac. xii. 23.

**πατέω**, ὦ, ἥσω, *to tread upon*, Lu. x. 19; *to press by treading, as grapes*, Rev. xiv. 20, xix. 15; fig., *to tread down, to trample upon*, Lu. xxi. 24; Rev. xi. 2.\*

**πατήρ**, πατήρ, δ (see Gr. § 30, ii., Wi. §§ 19, i a, 30, 3, Bu. 94), *a father*; often of God as the father of men, Mat. v. 16, 45; as the father of the Lord Jesus Christ, Mat. vii. 21; as the first person in the Trinity, Mat. xxviii. 19; as the source of manifold bless-

ings, 2 Cor. i. 3. Secondary meanings are: (1) *a founder of a race, an ancestor*; (2) *a senior, a father in age*, 1 Jn. ii. 13, 14; (3) *the author, or cause, or source of anything*, Jn. viii. 44; Heb. xii. 9; (4) *a spiritual father, or means of converting any one to Christ*, 1 Cor. iv. 15; (5) *one to whom resemblance is borne*, Jn. viii. 38, 41, 44.

**Πάτμος**, ου, ἡ, *Patmos*, Rev. i. 9.\*

**παρ-αλώας** (W. H. -ολώας), ου, δ, *a parricide*, 1 Tim. i. 9.\*

**πατριά**, ᾱς, ἡ, *a family* (in O. T. a division between the tribe and the household), Lu. ii. 4; Ac. iii. 25; Ep. iii. 15 (on which see Gr. § 224).\*

**πατρι-άρχης**, ου, ὁ, *head or founder of a family, a patriarch*, Ac. ii. 29, vii. 8, 9; Heb. vii. 4. (S.)\*

**πατριικός**, ἡ, ὁν, *paternal, ancestral*, Gal. i. 14.\*

**πατρίς**, ἰδος, ἡ, *one's native place, fatherland*, Heb. xi. 14; *one's native place, i.e., city*, Mat. xiii. 54, 57.

**Πατρόβας**, acc. ας, ὁ, *Patrobas*, Ro. xvi. 14.\*

**πατρο-παρά-δοτος**, ου, *handed down from ancestors*, 1 Pet. i. 18.\*

**πατρώος**, α, ου, *received from the fathers, hereditary*, Ac. xxii. 3, xxiv. 14, xxviii. 17.\*

**Παῦλος**, ου, ὁ, *Paul*, (1) Sergius Paulus, Ac. xiii. 7; (2) the apostle of the Gentiles, Ac. xxi. 40 (see Gr. § 159c, Wi. § 18, 6).

**παύω**, σω, *to cause to cease, to restrain*, 1 Pet. iii. 10; generally mid., *to cease, desist*, Lu. v. 4, viii. 24.

**Πάφος**, ου, ἡ, *Paphos*, Ac. xiii. 6, 13.\*

**παχύνω** (παχύς), *to make fat, to fatten*; pass., fig., *to become stupid*, Mat. xiii. 15; Ac. xxviii. 27.\*

**πέδη**, ης, ἡ, *a shackle, a fetter for the feet*, Mar. v. 4; Lu. viii. 29.\*

**πεδινός**, ἡ, ὁν, *level*, Lu. vi. 17.\* **περιένω** (περός), *to travel on foot or by land*, Ac. xx. 13.\*

**περί**, adv., *on foot, or by land*, Mat. xiv. 13; Mar. vi. 33.\*

**πειθ-αρχέω**, ὦ, (1) *to obey a ruler or one in authority*, Ac. v. 29, 32; Tit. iii. 1; (2) *to obey, or conform to advice*, Ac. xxvii. 21.\*

**πειθός** (W. H. πειθός), ἡ, ὁν, *persuasive*, 1 Cor. ii. 4. (N.T.)\*

**πειθω**, πέλω, *to persuade*, Ac. xviii. 4; *to influence by persuasion*, Mat. xxvii. 20; *to seek to please, to conciliate*, Ac. xiv. 29; 2 Cor. v. 11; *to appease, to render tranquil*, 1 Jn. iii. 19; *to conciliate, to aspire to the favor of*, Gal. i. 10; pass., *to yield to persuasion, to assent, to listen to, to obey*, Ac. v. 36, 37; the 2d perf., **πέποιθα**, is intrans., *to trust, to rely on, to have confidence in*, Mat. xxvii. 43; Ro. ii. 19.

**πεινῶ**, ὦ, inf. **πεινᾶν**, δσω, (1) *to be hungry*, Mat. iv. 2, xii. 1, 3; hence, (2) *to be needy*, Lu. i. 53; (3) *to desire earnestly, to long for*, acc., Mat. v. 6.

**πείρα**, ας, ἡ, *trial, experiment*; with λαμβάνω, *to make trial of, to experience*, Heb. xi. 29, 36.\*

**πειράζω**, σω, (1) *to attempt* (inf.), Ac. xvi. 7; (2) *to make trial of, to test* (acc.), Jn. vi. 6; (3) *to tempt to sin*, Ja. i. 13, 14; ὁ **πειράζων**, *the tempter, i.e., the devil*, Mat. iv. 3. Syn.: see δοκιμάζω.

**πειρασμός**, οὔ, ὁ, *a trying, proving*, 1 Pet. iv. 12; Heb. iii. 8; *a tempting to sin*, Mat. vi. 13; *calamity, adversity*, as trying men, Ac. xx. 19. (S.)

**πειράω**, ὦ, only in mid., *to attempt*, Ac. ix. 26 (W. H. **πειράω**), xxvi. 21.\*

**πεισμονή**, ης, ἡ, *persuasion, conviction*, Gal. v. 8. (N.T.)\*

**πέλαγος**, ους, τό, *the sea, the deep*, Mat. xviii. 6; Ac. xxvii. 5.\*

**πελεκίω** (πέλεκυς, an axe), *to behead*, Rev. xx. 4.\*

**πέμπτος**, η, ου, ord. num., *the fifth*, Rev. vi. 9.

**πέμπω**, ψω, (1) *to send, of persons, to send forth*, spoken of teachers, as John Baptist, Jn. i. 33; of Jesus, Jn. iv. 34; of the Spirit, Jn. xiv. 26; of apostles, Jn. xiii. 20; (2) *to send, of things, to*



*transmit*, Rev. xi. 10; *to send among or upon*, 2 Th. ii. 11; *to thrust in* the sickle, Rev. xiv. 15, 18.

**πένης**, πτος, ὁ, *poor*, 2 Cor. ix. 9.\* *Syn.*: πτωχός implies utter destitution, usually beggary; **πένης**, simply poverty, scanty livelihood.

**πενθερά**, ἄς, ἡ, *a mother-in-law*, a wife's mother, Mar. i. 30.

**πενθερός**, οὗ, ὁ, *a father-in-law*, a wife's father, Jn. xviii. 13.\*

**πενθεῖν**, ὦ, ἥσω, (1) *to mourn*, intrans., Ja. iv. 9; (2) *to mourn passionately for*, to lament, trans., 2 Cor. xii. 21.

**πένθος**, οὖς, τό, *mourning*, Ja. iv. 9; Rev. xviii. 7, 8, xxi. 4.\*

**πενυχτός**, α, ὁν, *poor, needy*, Lu. xxi. 2.\*

**πεντάκις**, num. adv., *five times*, 2 Cor. xi. 24.\*

**πεντακισ-χίλιοι**, αἱ, α, num., *five thousand*, Mat. xiv. 21.

**πεντακόσιοι**, αἱ, α, num., *five hundred*, Lu. vii. 41; 1 Cor. xv. 6.\*

**πέντε**, οἱ, αἱ, τὰ, num. indecl., *five*, Mat. xiv. 17.

**πεντε-και-δέκατος**, η, ον, ord. num., *fifteenth*, Lu. iii. 1. (S.)\*

**πεντήκοντα**, οἱ, αἱ, τὰ, num. indecl., *fifty*, Lu. vii. 41.

**πεντηκοστή**, ἡς, ἡ (lit. *fiftieth*), *Pentecost*, the feast beginning the fiftieth day after the second day of the Passover, i.e., from the sixteenth day of the month Nisan, Ac. ii. 1, xx. 16; 1 Cor. xvi. 8.\*

**πέποιθα**, see *πέθω*.

**πεισίστημι**, εως, ἡ, *trust, confidence*, with εἰς or ἐν, 2 Cor. viii. 22; Phil. iii. 4. (S.)

**πέρ**, an enclitic particle, cognate with *περί*, only found joined to pronouns or particles for intensity of meaning, as *ἐάνπερ*, *εἴπερ*, *if indeed*; *καίπερ*, *and really*; *ὅπερ*, *the very one who*.

**περαντέρω** (τέρα), adv., *further, besides*, Ac. xix. 39 (W. H.)\*

**πέραν**, adv., *over, on the other side, beyond*, with article prefixed or genitive following, Mat. viii. 18, 28, xix. 1.

**πέρας**, ατος, τό, *a limit, the ex-*

*tremity*, in space, as Mat. xii. 42; or time, Heb. vi. 16.

**Πέργαμος**, ου, ἡ, *Pergamus or Pergamum*, Rev. i. 11, ii. 12.\*

**Πέργη**, ης, ἡ, *Perga*, Ac. xiii. 13.

**περί**, a prep., governing the gen. and acc.; with gen., *about*, i.e., concerning or respecting a thing; with acc., *about, around*, in reference to (see Gr. § 302, Wi. §§ 47c, 49f, Bu. 335). In composition, *περί* denotes *round about*, *on account of*, *above, beyond*.

**περι-άγω**, trans., *to lead or take about*, 1 Cor. ix. 5; intrans., *to go about* (acc. of place), Mat. iv. 23, ix. 35, xxiii. 15; Mar. vi. 6; Ac. xiii. 11.\*

**περι-αίρω**, ὦ (see Gr. § 103, 2, Wi. § 15, Bu. 53), *to take from around, take entirely away*, lit., Ac. xxvii. 40 (*to cast off anchors*, R. V.); fig., of the removal of sin, Heb. x. 11.

**περι-άπτω**, *to kindle*, Lu. xxii. 55 (W. H.)\*

**περι-ασπράττω**, *to lighten around, to flash around* (acc., or *περί*, acc.), Ac. ix. 3, xxii. 6. (Ap.)\*

**περι-βάλλω**, βαλῶ, βέβληκα, *to cast around* (acc. and dat.), Lu. xix. 43; *to clothe*, Mat. xxv. 36; for const., see Gr. § 284, Wi. § 53, 4, 12), Bu. 149; mid., *to clothe one's self, to be clothed*, Mat. vi. 29.

**περι-βλέπω**, N. T., in mid., *to look around, abs.*, Mar. v. 32, ix. 8, x. 23; *to look round upon*, acc., Mar. iii. 5, 34, xi. 11; Lu. vi. 10.\*

**περι-βόλαιον**, ον, τό, (1) *a mantle*, Heb. i. 12; (2) *a veil*, 1 Cor. xi. 15.\*

**περι-δέω**, *to bind round about*, pass., plur., Jn. xi. 44.\*

**περι-δράμω**, see *περιτρέχω*.

**περι-εργάζομαι**, *to overdo, to be a busybody*, 2 Th. iii. 11.\*

**περί-εργος**, ον, act., *overdoing, intermeddling*, 1 Tim. v. 13; pass., τὰ *πεπλεγμένα*, *superstitious arts, sorcery*, Ac. xix. 19.\*

**περι-έρχομαι** (see Gr. § 103, 2, Wi. § 53, 4, 12), *to go about*,

Ac. xix. 13; 1 Tim. v. 13; Heb. xi. 37; *to tack*, as a ship, Ac. xxviii. 13 (not W. H.)\*

**περι-έχω**, *to encompass*; so, *to contain*, as a writing, Ac. xxiii. 25 (W. H. *έχω*); intrans., *to be contained*, 1 Pet. ii. 6; *to seize*, as astonishment, Lu. v. 9.\*

**περι-ζώννυμι**, or *-ζωννύω* (see Gr. § 114, Wi. § 53, 4, 12), Bu. 191), *to gird one's self around*, mid. or pass., Ep. vi. 14; Lu. xii. 35, 37.

**περι-θεῖς**, εως, ἡ, *a putting around*, as ornaments, 1 Pet. iii. 3. (N. T.)\*

**περι-ίστημι** (see Gr. § 107, Wi. § 14, 1), in intrans. tenses of act., *to stand around*, Jn. xi. 42; Ac. xxv. 7; mid., *to avoid, shun* (acc.), 2 Tim. ii. 16; Tit. iii. 9.\*

**περι-κάθαμα**, ατος, τό, *refuse, discouraging*, 1 Cor. iv. 13. (S.)\*

**περι-καλύπτω**, *to cover round about, to cover up*, as the face, Mar. xiv. 65; Lu. xxii. 64; Heb. ix. 4.\*

**περι-κειμαι**, *to lie about, surround*, dat., or *περί*, acc., Mar. ix. 42; Lu. xvii. 2; Heb. xii. 1; *to be encompassed or surrounded with*, acc., Ac. xxviii. 20; Heb. v. 2.\*

**περι-κεφαλαία**, ας, ἡ, *a helmet*, Ep. vi. 17; 1 Th. v. 8.\*

**περι-κρατής**, ἐς, *having full power over* (gen.), Ac. xxvii. 16. (Ap.)\*

**περι-κρύπτω**, *to hide entirely*, Lu. i. 24. (N. T.)\*

**περι-κυκλόω**, ὦ, ὥσω, *to encircle, surround*, Lu. xix. 43.\*

**περι-λάμπω**, *to shine around*, Lu. ii. 9; Ac. xxvi. 13.\*

**περι-λείπω**, *to leave remaining*; pass., *to be left*, 1 Th. iv. 15, 17.\*

**περί-λυπος**, ον, *very sorrowful*, Mat. xxvi. 38; Mar. vi. 26, xiv. 34; Lu. xviii. 23, 24 (W. H. omit.)\*

**περι-μένω**, *to wait for* (acc.), Ac. i. 4.\*

**περίε**, adv., *round about*, Ac. v. 16.\*

**περι-οικέω**, ὦ, *to dwell around, to be neighboring to* (acc.), Lu. i. 65.\*

περ]

GREEK-ENGLISH NEW TESTAMENT LEXICON.

[πμ]

περὶ-οἶκος, *ov*, dwelling around, a neighbor, Lu. i. 58.\*  
 περὶ-οὐσίους, *ov*, costly, treasured, select; hence, specially chosen, Tit. ii. 14 (S.). (S.)\*  
 περὶ-οχῆ, ἥ, ἡ (περιέχω), a section or passage of Scripture, Ac. viii. 32.\*  
 περὶ-πατέω, *ω*, ἦω, to walk, to walk about; fig., as Hebrew, to pass one's life, to conduct one's self (adv. or nom. pred.), to live according to (*ἐν*, dat.; κατὰ, acc.).  
 περὶ-περίω, to pierce through, fig., 1 Tim. vi. 10.\*  
 περὶ-πίπτω, to fall into the midst of (dat.), robbers, Lu. x. 30; temptations, Ja. i. 2; to happen upon a place, Ac. xxvii. 41.\*  
 περὶ-ποιῶ, *ω*, N. T. in mid., to preserve for one's self, Lu. xvii. 33 (W. H.); to get for one's self, purchase, Ac. xx. 28; 1 Tim. iii. 13.\*  
 περὶ-πολῆσις, *ews*, ἡ, (1) a preserving, Heb. x. 39; (2) an obtaining, a possessing, 1 Th. v. 9; 2 Th. ii. 14; (3) a possession, Ep. i. 14; 1 Pet. ii. 9.  
 περὶ-πρήγνυμι, to tear off, as garments, Ac. xvi. 22.\*  
 περὶ-σπάω, *ω*, to drag around; hence, fig., pass., to be distracted in mind, Lu. x. 40.\*  
 περισσεῖα, *as*, ἡ, abundance, superfluity, Ro. v. 17; 2 Cor. viii. 2; Ja. i. 21; *eis* περισσεῖαν, *as* adv., abundantly, 2 Cor. x. 15.\*  
 περισσεύω, *ατος*, τὸ, abundance, Mat. xii. 34; Lu. vi. 45; 2 Cor. viii. 14; pl. a residue, Mar. viii. 8.\*  
 περισσέω, *εβω*, to be more than enough, to remain over, to be in abundance, Lu. xii. 15; Jn. vi. 12; τὸ περισσεῖον, the residue, Mat. xiv. 20; to redound to, *els*, 2 Cor. viii. 2; to make to abound, Mat. xiii. 12; 2 Cor. iv. 15.  
 περισσός, ἡ, *bn*, abundant, more than is necessary, Mat. v. 37; Mar. vii. 36; superior, Mat. v. 47; τὸ περισσόν, excellence, pre-eminence, Ro. iii. 1.  
 περισσotέρεως, adv. (compar. of περισσῶς), more abundantly, more earnestly, 2 Cor. vii. 13, 15.

περισσῶς, adv., greatly, exceedingly, Mar. x. 26.  
 περιστέρα, *ας*, ἡ, a dove, Mat. iii. 16, x. 16.  
 περι-τέμνω, to cut around, to circumcise, Lu. i. 59; pass. and mid., to undergo circumcision, to cause one's self to be circumcised, 1 Cor. vii. 18.  
 περι-τίθημι, to place, or put about or around (dat. and acc.), Mat. xxi. 33; fig., to bestow, to confer, 1 Cor. xii. 23.  
 περι-τομή, ἥ, ἡ, circumcision, the act, the custom, or state, Jn. v. 22, 23; Gal. v. 6; with art., the circumcision, i.e., the Jews, Ro. iii. 30, iv. 9, 12; fig., for spiritual purity, Ro. ii. 29; Col. ii. 11. (S.)  
 περι-τρέπω, to turn about, to turn into (*els*) madness, Ac. xxvi. 24.\*  
 περι-τρέχω, 2d aor. περιέδραμον, to run around (acc.), Mar. vi. 55.\*  
 περι-φέρω, to bear or carry around, Mar. vi. 55; 2 Cor. iv. 10; pass., fig., to be carried about, carried away by false teaching, Ep. iv. 14; Heb. xiii. 9; Ju. 12 (W. H., in last two, παραφέρω).\*  
 περι-φρονέω, *ω*, to look down upon, to despise, Tit. ii. 15.\*  
 περι-χωρος, *ov*, lying round about; only as subst., ἡ περίχωρος (sc. γῆ), the region round about, Lu. iii. 3, iv. 14; the inhabitants of such a region, Mat. iii. 5.  
 περίφημα, *ατος*, τὸ, scrapings, offscourings, 1 Cor. iv. 13.\*  
 περιπρεσέομαι, dep., intrans., to boast, 1 Cor. xiii. 4.\*  
 Περσίς, ἰδος, ἡ, Persis, Ro. xvi. 12.\*  
 πέρυσσι, adv., last year; ἀπὸ πέρυσσι, a year ago, 2 Cor. viii. 10, ix. 2.\*  
 πετόμαι, *ωμαι*, or πέτομαι (W. H.), to fly, as a bird, Rev.\*  
 πετεινόν, *ov*, τὸ, a bird; only in plur., birds, Mat. vi. 26, xiii. 4.  
 πέτομαι, see πετάομαι.  
 πέτρα, *as*, ἡ, a rock, a ledge, cliff, Mat. vii. 24, 25, xxvii. 51; with art., the rock, i.e., the rocky substratum of the soil, Lu. viii. 6, 13; a large

detached rock, fig., Ro. ix. 33; see also Mat. xvi. 18.  
 Πέτρος, *ov*, ὁ, Peter (prop., a rock = Κηφᾶς), Lu. iv. 38; Jn. i. 42.  
 πετρώδης, *es*, rocky, stony, Mat. xiii. 5, 20; Mar. iv. 5, 16.\*  
 πήγανον, *ov*, τὸ, rue, Lu. xi. 42.\*  
 πηγῇ, ἥ, ἡ, a fountain, spring, Jn. iv. 14; Ja. iii. 11; fig., Rev. vii. 17; a flow of blood, Mar. v. 29.  
 πηγνυμι, πήξω, to fasten, to pitch a tent, Heb. viii. 2.\*  
 πηδάλιον, *ov*, τὸ, the rudder of a ship, Ac. xxvii. 40; Ja. iii. 4.\*  
 πηλίκος, ἡ, *ov*, how large, Gal. vi. 11 (see γράμμα); how distinguished, Heb. vii. 4.\*  
 πηλός, *ov*, ὁ, clay, mud, Jn. ix. 6-15; Ro. ix. 21.\*  
 πήρα, *as*, ἡ, a sack, a wallet, for carrying provisions, Mat. x. 10; Mar. vi. 8; Lu. ix. 3, x. 4, xxii. 35, 36.\*  
 πήχυς, *ews*, ὁ, a cubit, the length from the elbow to the tip of the middle finger, about a foot and a half, Mat. vi. 27; Lu. xii. 25; Jn. xxi. 8; Rev. xxi. 17.\*  
 πιάω, *ω*, to lay hold of, Ac. iii. 7; to take, as in fishing or in hunting, Jn. xxi. 3, 70; Rev. xix. 20; to arrest, Jn. vii. 30.  
 πιέω, to press together, as in a measure, Lu. vi. 38.\*  
 πιθανο-λογία, *as*, ἡ, persuasive or plausible speech, Col. ii. 4.\*  
 πικράω, *ανῶ*, to render bitter, lit., Rev. viii. 11, x. 9, 10; to embitter, fig., Col. iii. 19.\*  
 πικρία, *as*, ἡ, bitterness, fig., Ac. viii. 23; Ro. iii. 14; Ep. iv. 31; Heb. xii. 15.\*  
 πικρός, *α*, *ov*, bitter, acrid, malignant, Ja. iii. 11, 14.\*  
 πικρῶς, adv., bitterly, of weeping, Mat. xxvi. 75; Lu. xxii. 12.\*  
 Πιλάτος, or Πιλάτος (W. H. Πειλάτος), *ov*, ὁ (Lat. pilatus, "armed with a javelin"), Pilate, Mar. xv. 1, 2.  
 πῖμπλημι, πλήσω, 1st aorist pass., ἐπλήσθη, (1) to fill with (gen.), Mat. xxvii. 48; fig., of emotions, Lu. iv. 28; or of the Holy Spirit, Ac. ii

4; (2) pass., to be fulfilled or completed, of time, Lu. i. 23, 57.

πιμπρῆμι (πρα-), and πιμπράω, pass., inf., πιμπρασθαι, to be inflamed, to swell, Ac. xxviii. 6.\*

πινακίδιον, ου, τό (dim. of πιναξ), a tablet for writing, Lu. i. 63.\*

πίναξ, ακος, δ, a plate, platter, Lu. xi. 39.

πίνω, fut. πίομαι, perf. πέπωκα, 2d aor. έπιον (inf. πείν, W. H.), to drink, abs., or with acc. of thing drunk (sometimes εκ or από), Lu. xii. 19, 29; to imbibe, as the earth imbibes rain, Heb. vi. 7; fig., to receive into the soul, to partake of, Jn. vii. 37.

πίστης, τητος, ή, fairness, as of the olive, Ro. xi. 17.\*

πιπράσκω (πρα-), perf. πέπρακα, 1st aor. pass. έπράθην, perf. pass. πέπραμαι, to sell, Mat. xiii. 46; pass., with υπό, to be sold under, to be a slave to, Ro. vii. 14.

πίπτω (πετ-, see Gr. § 94, i. 8d, W. § 13, 1a, Bu. 167), προσδομαι, (1) to fall (whence, by από or εκ; whither, by επί or εις, acc.), Mat. xv. 27; Mar. iv. 5, 7, 8; hence, (2) to fall prostrate, as of persons, to die, to perish, Jn. xviii. 6; Rev. i. 17; of structures, to fall in ruins, Mat. vii. 25, 27; of institutions, to fail; (3) to fall to, as a lot, Ac. i. 26; (4) to fall into or under, as condemnation.

Πισιδία, as, ή, Pisidia, Ac. xiv. 24, xiii. 14, where W. H. have adj. form.\*

πιστεύω (see Gr. § 74, W. §§ 31, 5, 32, 5, 33d, 39, 1a, Bu. 173 sq., 337), εἰσω, to believe, be persuaded of a thing (acc. or δι); to give credit to, dat.; to have confidence in, to trust, believe, dat., εις, εν, επί (dat.) or επί (acc.), often of Christian faith, in God, in Christ; to entrust something (acc.) to any one (dat.); pass., to be entrusted with (acc.).

πιστικός, ή, όν, genuine, pure, of ointment, Mar. xiv. 3; Jn. xii. 3.\*

πίστις, εις, ή, (1) faith, generally, as 2 Th. ii. 13; Heb. xi.

i; the object of the faith is expressed by obj. gen., or by εις, εν, προς (acc.); (2) fidelity, good faith, Ro. iii. 3; 2 Tim. ii. 22; (3) a pledge, a promise given, 2 Tim. iv. 7; (4) met., for the whole of the Christian character, and (generally with art.) for the Christian religion.

πιστός, ή, όν, (τ) trustworthy, faithful, in any relation or to any promise, of things or (generally) persons; (2) believing, abs., as οι πιστοί, the followers of Christ, or with dat.

πιστός, ώ, to make faithful; N. T., only in pass., to be assured of, 2 Tim. iii. 14.\*

πλανάω, ώ, ήσω, to lead astray, to cause to wander, Heb. xi. 38; fig., to deceive, Jn. vii. 12; pass., to be misled, to err, Mar. xii. 24, 27; Lu. xxi. 8.

πλάνη, ης, ή, a wandering; only fig., deceit, delusion, error, Mat. xxvii. 64; Ep. iv. 14.

πλανήτης, ου, ό, a wanderer; άστηρ πλανήτης, a wandering star, Ju. 13.\*

πλάνος, ου, causing to wander, misleading, 1 Tim. iv. 1; as subst., a deceiver, Mat. xxvii. 63; 2 Cor. vi. 8; 2 Jn. 7.\*

πλάξ, ακός, ή, a tablet to write on, 2 Cor. iii. 3; Heb. ix. 4.\*

πλάσμα, ατος, τό, a thing formed or fashioned, Ro. ix. 20.\*

πλάσσω, άσω, to form, mould, as a potter his clay, Ro. ix. 20; 1 Tim. ii. 13.\*

πλαστός, ή, όν, formed, moulded; fig., feigned, 2 Pet. ii. 3.\*

πλατεία, as, ή (fem. of πλατός, broad, sc. όδός), a street, Mat. vi. 5, xii. 19.

πλάτος, ους, τό, breadth, Ep. iii. 18; Rev. xx. 9, xxi. 16.\*

πληθύνω, to make broad, to enlarge, Mat. xxiii. 5; pass., fig., to be enlarged, in mind or heart, 2 Cor. vi. 11, 13.\*

πλητός, εια, ό, broad, Mat. vii. 13.\*

πλέγμα, ατος, τό (πλέκω), anything interwoven, braided hair, 1 Tim. ii. 9.\*

πλεώτος, η, ου, superl. of πολύς,

the greatest, the most, very great; τό πλεώτον, adv., mostly, at most, 1 Cor. xiv. 27.

πλεών, εών (for declension see Gr. § 44, Bu. 127), compar. of πολύς, more, greater, in number, magnitude, comparison; οι πλεόνες, οι πλείους, the more, the most, the many, majority, 2 Cor. ii. 6; πλείον or πλεόν, as adv., more, Jn. xxi. 15; επί πλείον, further, longer, Ac. iv. 17.

πλέκω, ξω, to weave together, to plait, Mat. xxvii. 29; Mar. xv. 17; Jn. xix. 2.\*

πλείον, see πλείον.

πλεονάζω, σω, intrans., to have more than enough, 2 Cor. viii. 15; to abound, to increase, Ro. v. 20; 2 Cor. iv. 15; trans., to cause to increase, 1 Th. iii. 12.

πλεονεκτέω, ώ, to have more than another; hence, to overreach, take advantage of (R. V.), 2 Cor. vii. 2, xii. 17, 18; 1 Th. iv. 6; pass., 2 Cor. ii. 11.\*

πλεονέκτης, ου, ό, a covetous or avaricious person, 1 Cor. v. 10, 11, vi. 10; Ep. v. 5.\*

πλεονεξία, as, ή, covetousness, avarice, Lu. xii. 15; 2 Pet. ii. 3. Syn.: πλεονεξία is more active, seeking to grasp the things it has not; φιλαργυρία, more passive, seeking to retain and multiply what it has.

πλευρά, άς, ή, the side of the body, Jn. xix. 34.

πλέω, see πμπλημι.

πλέω, impf. έπλεον, to sail, Lu. viii. 23; Ac. xxi. 3, xxvii. 6, 24; Rev. xviii. 17 (W. H.); with acc. of direction, Ac. xxvii. 2 (but W. H. read εις).\*

πληγή, ης, ή (πληθσσω), a blow, a stripe, a wound, Ac. xvi. 33; Rev. xiii. 14; an affliction, Rev. ix. 20.

πλήθος, ους, τό, a multitude; a great number, Mar. iii. 7, 8; Heb. xi. 12; with art., the multitude, the whole number, the assemblage, Ac. xiv. 4; a quantity, Ac. xxviii. 3.

πληθύνω, νω, (1) intrans., to increase, Ac. vi. 1; (2) trans., to multiply, augment, 2 Cor.

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ix. 10; pass., to be increased, Mat. xxiv. 12.

πλήθω, see πῑμπλήμυ.

πλήκτης, ου, ὁ, a striker, a contentious person, 1 Tim. iii. 3; Tit. i. 7.\*

πλημύρα, ας (W. H. ης), ἡ, a flood, Lu. vi. 48.\*

πλήν, adv. (akin to πλέον, hence it adds a thought, generally adversative, sometimes partly confirmatory), besides, but, nevertheless, of a truth, Mat. xi. 22, xviii. 7, xxvi. 39, 64; πλήν οὐ, except that, Ac. xx. 23; as prep. with gen., besides, excepting, Mar. xii. 32; Ac. viii. 1.

πλήρης, es, (1) full, abs., Mar. iv. 28; (2) full of (gen.), abounding in, Mar. viii. 19; Lu. iv. 1.

πληρο-φορέω, ὦ (φέρω), to bring to the full, to fulfil, 2 Tim. iv. 5, 17; pass., of things, to be fully accomplished, Lu. i. 1; of persons, to be fully convinced, Ro. iv. 21, xiv. 5; Col. iv. 12 (W. H.).\*

πληρο-φορία, ας, ἡ, fullness, entire possession, full assurance, Col. ii. 2; 1 Th. i. 5; Heb. vi. 11, x. 22. (N. T.).\*

πλήρω, ὦ, ὥσω, to fill with (gen.), to fill up, to persuade, to complete, either time or number; to bestow abundantly, to furnish liberally, Phil. iv. 18; Ep. iii. 19; to accomplish, to perform fully, as prophecies, etc.; pass., to be full of, 2 Cor. vii. 4; Ep. v. 18; to be made full, complete, or perfect, Jn. iii. 29; Col. iv. 12 (W. H. read πληρο-φορέω).

πλήρωμα, ατος, τό, fullness, plenitude, i.e., that which fills, 1 Cor. x. 26, 28; so, the full number, Ro. xi. 25; the completion, i.e., that which makes full, the fulfilment, Mat. ix. 16; Ro. xiii. 10; the fullness of time, Gal. iv. 4, is the completion of an era; the fullness of Christ, Ep. i. 23, that which is filled by Christ, i.e., the Church; the fullness of the Godhead, Col. ii. 9, all divine attributes.

πληρόν, adv., near, near by, with gen., Jn. iv. 5; with the

art., ὁ πληρόν, a neighbor, Ac. vii. 27.

πλησμονή, ἡς, ἡ, full satisfying, indulgence, Col. ii. 23.\*

πλήσσω, 2d aor. pass. ἐπλήγην, to smite, Rev. viii. 12.\*

πλοῦριον, ου, τό (dim. of πλοῖον), a small vessel, a boat, Mar. iii. 9; Jn. xxi. 8.

πλοῖον, ου, τό, a ship, a vessel, Mat. iv. 21, 22; Mar. i. 19.

πλέος, οὖς, gen. οὐ or οὐς, ὁ, a voyage, Ac. xxi. 7, xxvii. 9, 10.\*

πλοῦσιος, α, ον, rich, abounding in (ἐν), Lu. xii. 16; Ep. ii. 4.

πλουσίως, adv., richly, abundantly, Col. iii. 16.

πλουτέω, ὦ, ἡσω, to become rich, to be rich, to abound in, Lu. i. 53; Ro. x. 12; Rev. xviii. 15.

πλουτίζω, to make rich, to cause to abound in, 1 Cor. i. 5; 2 Cor. vi. 10, ix. 11.\*

πλούτις, ου, ὁ (see Gr. § 32α, Wi. § 9c, note 2, Bu. 22), riches, wealth, abundance, Ja. v. 2; Col. i. 27; spiritually, enrichment, Ro. xi. 12.

πλύω, νῶ, to wash, Lu. v. 2 (W. H.); Rev. vii. 14, xxii. 14 (W. H.). Syn.: see λούω.

πνεῦμα, ατος, τό, (1) properly, the wind, or the air in motion, Jn. iii. 8; hence, (2) the human spirit, dist. from σῶμα and ψυχή, 1 Th. v. 23; (3) a temper or disposition of the soul, Lu. ix. 55; Ro. viii. 15; (4) any intelligent, incorporeal being, as (a) the human spirit, separated from the body, the undying soul; (b) angels, good and bad; (c) God, Jn. iv. 24; (d) the Holy Spirit, the third person of the Trinity (see Gr. § 217f, Wi. § 19, 1α, Bu. 89), in relation to Jesus, Lu. iv. 1; Ac. x. 38; in relation to prophets and apostles, Ac. xxi. 11; Jn. xx. 22; and in relation to saints generally, Gal. iii. 2.

πνευματικός, ἡ, ὅν, spiritual, relating to the human spirit, or belonging to a spirit, or imparted by the divine Spirit, 1 Cor. ii. 13 (see Gr. § 316, Wi. § 64, 5), 15, xv. 44; τὰ πνευματικά, spiritual things, Ro. xv. 27; spiritual gifts, 1 Cor. xii. 1.

πνευματικός, adv., spiritually, i.e., by the aid of the Holy Spirit, 1 Cor. ii. 14; in a mystical sense, Rev. xi. 8. (N. T.).\*

πνέω, ἐβῶω, to blow, as the wind, Mat. vii. 25, 27.

πνίγω, to choke, to seize by the throat, Mat. xviii. 28; Mar. v. 13.\*

πνικτός, ἡ, ὅν, strangled, Ac. xv. 20, 29; xxi. 25.

πνοή, ἡς, ἡ, (1) breath, Ac. xvii. 25; (2) wind, Ac. ii. 2.\*

ποδῆρης, es, reaching to the feet; as subst. (sc. χιτῶν or ἐσθῆς), a long robe, Rev. i. 13.\* Syn.: see λῆπτων.

ποθεν, adv., interrog., whence? of place, Mat. xv. 33; from what source? Mat. xiii. 27; of cause, how? Lu. i. 43; Mar. xii. 37.

ποῖα, ας, ἡ, grass, herbage, according to some, in Ja. iv. 14; but more probably the word here is the fem. of ποῖος, of what sort? \*

ποιέω, ὦ, ἡσω, (1) to make, i.e., to form, to bring about, to cause; spoken of religious festivals, etc., to observe, to celebrate; of trees and plants, to germinate, to produce; to cause to be or to become, Mat. xxi. 13; to declare to be, Jn. viii. 53; to assume, Mat. xii. 33; (2) to do, generally; to do, i.e., habitually, to perform, to execute, to exercise, to practice, i.e., to pursue a course of action, to be active, to work, to spend, to pass, i.e., time or life, Ac. xv. 33. Syn.: see Trench, § xcvi.

ποίημα, ατος, τό, a thing made, a work, Ro. i. 20; Ep. ii. 10.\*

ποιήσω, εως, ἡ, a doing, Ja. i. 25.\*

ποιητής, ου, ὁ, (1) a doer, performer, Ro. ii. 13; Ja. i. 22, 23, 25, iv. 11; (2) a poet, Ac. xvii. 28.\*

ποικίλος, ἡ, ὅν, various, of different colors, diverse, Lu. iv. 40.

ποιμαίνω, ανῶ, (1) to feed a flock, Lu. xvii. 7; 1 Cor. ix. 7; hence, fig., (2) to be shepherd of, to tend, to cherish, Mat. ii. 6; Jn. xxi. 16; Ac. xx. 28; 1 Pet. v. 2; Ju. 12;



- Rev. vii. 17; (3) *to rule, govern*, Rev. ii. 27, xii. 5, xix. 15.\* *Syn.*: see βασιλ.
- ποιμήν, ἑνός, ὁ, (1) *a shepherd*, Mat. ix. 36, xxv. 32; (2) *fig.*, of Christ as the Shepherd, Heb. xiii. 20; 1 Pet. ii. 25; and of his ministers as *pastors*, Ep. iv. 11
- ποίμνη, ἡ, (1) *a flock* of sheep or goats, Lu. ii. 8; 1 Cor. ix. 7; (2) *fig.*, of Christ's followers, Mat. xxvi. 31; Jn. x. 16.\*
- ποίμνιον, οὗ, τὸ (= ποίμνη), *a flock*; only fig., Lu. xii. 32; Ac. xx. 28, 29; 1 Pet. v. 2, 3.\*
- ποῖος, ποία, ποῖον, an interrog. pronoun corresponding to οἷος and τοῖος, of what kind, sort, species? what? what one? In Lu. v. 19, sc. ὁδοῦ.
- πολεμεῖν, ὦ, ἡσω, *to make war, to contend with* (μετά, gen.), Rev. ii. 16, xiii. 4.
- πόλεμος, οὗ, ὁ, (1) *war, a war*, Lu. xiv. 31; (2) *a battle*, Rev. ix. 7, 9; (3) *strife*, Ja. iv. 1.
- πόλις, εως, ἡ, *a city*, Ac. v. 16; *met.*, the inhabitants of a city, Mar. i. 33; with art., the city Jerusalem, the heavenly city, of which Jerusalem was a symbol, Heb. xiii. 14; Rev. iii. 12.
- πολιτ-άρχης, οὗ, ὁ, *a ruler of a city, a city magistrate*, Ac. xvii. 6, 8.\*
- πολιτεία, as, ἡ, (1) *citizenship*, Ac. xxii. 28; (2) *a state, commonwealth*, Ep. ii. 12.\*
- πολιτεῖα, ατος, τὸ, *a state, a commonwealth*, Phil. iii. 20.\*
- πολιτεῖν, in mid., *to behave as a citizen*; hence, *to live, i.e., to order one's life*, Ac. xxiii. 1; Phil. i. 27.\*
- πολίτης, οὗ, ὁ, *a citizen*, Lu. xv. 15; Ac. xxi. 39; with gen., αὐτοῦ, *a fellow-citizen*, Lu. xix. 14; Heb. viii. 11 (W. H.).\*
- πολλάκις, adv., *many times, often*, Mar. v. 4, ix. 22.
- πολλά-πλάσιον, οὗ, γεν. ονος, *manifold, many times more*, Mat. xix. 29 (W. H.); Lu. xviii. 30.\*
- πολυ-λογία, as, ἡ, *much speaking*, Mat. vi. 7.\*
- πολυ-μερῶς, adv., *in many parts, by many portions*, Heb. i. 1.\*
- πολυ-μοῖκος, ον, *much varied, manifold*, Ep. iii. 10.\*
- πολύς, πολλή, πολὺ (see Gr. § 39, 2), *many, numerous*; πολὺ, *much, greatly*, as adv.; πολλοί, *many*, often with partitive genitive, or ἐκ; of πολλοί, *the many* (see Gr. § 227, Wi. § 18, 3); πολλά, in like manner, *much, very much, often, many times*; πολλῶς, *by much*, joined with comparatives; ἐπὶ πολὺ, *for a great while*, Ac. xxviii. 6; ἐν πολλῶ, *altogether*, Ac. xxvi. 29 (not W. H.).
- πολυ-σπλαγχνος, ον, *very compassionate, of great mercy*, Ja. v. 11. (N. T.).\*
- πολυ-τέλης, ἐς, *very costly, very precious*, Mar. xiv. 3; 1 Tim. ii. 9; 1 Pet. iii. 4.\*
- πολύ-τιμος, ον, *of great value, very costly*, Mat. xiii. 46; Jn. xii. 3; *compar.*, 1 Pet. i. 7 (W. H.).\*
- πολυ-τρόπος, adv., *in many ways*, Heb. i. 1.\*
- πόμα, ατος, τὸ, *drink*, 1 Cor. x. 4; Heb. ix. 10.\*
- πονηρία, as, ἡ, *evil disposition, wickedness*, Mat. xxii. 18; Lu. xi. 39; Ro. i. 29; 1 Cor. v. 8; Ep. vi. 12; *plur.*, malignant passions, iniquities, Mar. vii. 22; Ac. iii. 26.\*
- πονηρός, ὁ, ὄν (πόνος), *evil, bad*, actively, of things or persons; *wicked, depraved, spec. malignant*, opp. to ἀγαθός; ὁ πονηρός, *the wicked one, i.e., Satan*; τὸ πονηρὸν, *evil*.
- πόνος, οὗ, ὁ, (1) *labor*, Col. iv. 13 (W. H.); (2) *pain, anguish*, Rev. xvi. 10, 11, xxi. 4.\*
- Ποντικός, ὁ, ὄν, *belonging to Pontus*, Ac. xviii. 2.\*
- Πόντιος, οὗ, ὁ, *Pontius*, the praenomen of Pilate, Lu. iii. 1.
- Πόντος, οὗ, ὁ, *Pontus*, Ac. ii. 9; 1 Pet. i. 1.\*
- Πόπλιος, οὗ, ὁ, *Publius*, Ac. xxviii. 7, 8.\*
- πορεία, as, ἡ, *a journey*, Lu. xiii. 22; *a pursuit, undertaking*, Ja. i. 11.\*
- πορεύομαι, σωμαί, dep., with pass. aor., ἐπορεύθην, *to go, to go away, to depart, to journey, to travel*, often (as Hebrew) *to take a course in life*.
- πορθεῖν, ἡσω, *to lay waste, to destroy*, Ac. ix. 21; Gal. i. 13, 23.\*
- πορισμός, οὗ, ὁ, *a source of gain*, 1 Tim. vi. 5, 6.\*
- Πόρκιος, οὗ, ὁ, *Porcius*, the praenomen of Festus, Ac. xxiv. 27.\*
- πορνεία, as, ἡ, *fornication*, Ac. xv. 20, 29; *fig.*, in Rev., *idolatry*, 1 Cor. vi. 18, xvii. 2, 4.
- πορνεῖν, σω, *to commit fornication*, 1 Cor. vi. 18; *fig.*, in Rev., *to worship idols*, xviii. 3, 9.
- πόρνη, ἡ, *a harlot, a prostitute*, Mat. xxi. 31, 32; *fig.*, in Rev., *an idolatrous community*, xvii. 1, 5.
- πόρνος, οὗ, ὁ, *a man who prostitutes himself; a fornicator*, Ep. v. 5.
- πόρρω, adv., *far, far off*, Mat. xv. 8; Mar. vii. 6; Lu. xiv. 32; *comp.*, πορρωτέρω (or -τερον, W. H.), Lu. xxiv. 28.\*
- πόρρωθεν, adv., *from afar, far off*, Lu. xvii. 12; Heb. xi. 13.\*
- πορφύρα, as, ἡ, *a purple garment*, indicating wealth or rank, Mar. xv. 17, 20; Lk. xvi. 19; Rev. xvii. 4 (W. H. read following), xviii. 12.\*
- πορφύρεος, οὗς, ἂ, οὖς, *purple*, Jn. xix. 2, 5; Rev. xvii. 4 (W. H.), xviii. 16.\*
- πορφυρο-πώλις, ἰδος, ἡ, *a female seller of purple cloth*, Ac. xvi. 14. (N. T.).\*
- ποσάκις, interrog. adv., *how often?* Mat. xviii. 21, xxiii. 37; Lu. xiii. 34.\*
- πόσις, εως, ἡ, *drink*, Jn. vi. 55; Ro. xiv. 17; Col. ii. 16.\*
- πόσος, ἡ, ον, *how much? how great?* plur., *how many?* πόσῳ, as adv. with comparatives, *by how much?*
- ποταμός, οὗ, ὁ, *a river, a torrent*, Mar. i. 5; Lu. vi. 48, 49.
- ποταμο-φόρητος, ον, *carried away by a stream*, Rev. xii. 15. (N. T.).\*
- ποταπός, ὁ, ὄν, interrog. adj., *of what kind? of what manner?* Lu. i. 29, vi. 39.
- τότε, interrog. adv., *when? at what time?* with ἕως, *how long?*
- τοτέ, enclitic particle, *at some*

*time, at one time or other* (see Gr. § 129, Wl. § 57, 2).  
**πότῃς**, α, ον, *which of two?* N. T. neut. as adv., *whether*, correlating with *ἤ*, or, Jn. vii. 17.\*  
**ποτήριον**, ου, τό, *a drinking-cup*, Mar. vii. 4, xiv. 23; *the contents of the cup*, 1 Cor. xi. 25; fig., *the portion which God allots*, whether of good or ill, commonly of the latter, Mat. xx. 22, 23, xxvi. 39.  
**ποτίσω**, σω, *to cause to drink* (two aces.); *to give drink to* (acc.); fig., 1 Cor. iii. 2; *to water or irrigate*, as plants, 1 Cor. iii. 6-8.  
**Ποτίοι**, ων, οί, *Puteoli*, Ac. xxviii. 13.\*  
**πότος**, ου, ὁ (πλω), *a drinking, carousing*, 1 Pet. iv. 3.\*  
**πού**, interrog. adv., *where? whither?* Mat. ii. 4; Jn. vii. 35.  
**πού**, an enclitic particle of place or degree, *somewhere, somewhere about*, Heb. ii. 6, 16 (W. H., see δηπου), iv. 4; Ro. iv. 19 (see Gr. § 129, Bu. 71).  
**Πούδης**, δέντος, ὁ, *Pudens*, 2 Tim. iv. 21.\*  
**πούς**, ποδός, ὁ, *the foot*, Lu. i. 79; ὑπὸ τοῖς πόδας, *under the feet, i.e., entirely subdued*, as Ro. xvi. 20.  
**πραγμα**, ατος, τό, *a thing done, a fact, a thing, a business, a suit*, as at law, Lu. i. 1; 1 Th. iv. 6; Ro. xvi. 2; Heb. x. 1.  
**πραγματεία** (W. H. -τα), ας, ἡ, *a business, occupation*, 2 Tim. ii. 4.\*  
**πραγματεύομαι**, σμαι, dep., *to transact business, to trade*, Ju. xix. 13.\*  
**πρατώριον**, ου, τό (Lat. *praetorium*), *the palace at Jerusalem occupied by the Roman governor*, Mat. xxvii. 27; Mar. xv. 16; Jn. xviii. 28, 33, xix. 9; so at Caesarea, Ac. xxiii. 35; *the quarters of the praetorian army in Rome*, Phil. i. 13.\*  
**πράκτωρ**, οπος, ὁ, *an officer employed to execute judicial sentences*, Lu. xii. 58.\*  
**πράξις**, εως, ἡ, (1) *a doing, action, mode of action*, Mat. xvi. 27; Lu. xxiii. 51; plur., *deeds, acts*, Ac. xix. 18; Ro.

viii. 13; Col. iii. 9; and in inscription to the Acts of the Apostles; (2) *function, business*, Ro. xii. 4.\*  
**πρῶτος**, α, ον, *Rec. in Mat. xi. 29 for πρῶτ (W. H.)*.  
**πρώτης**, τητος, ἡ, *Rec. for πρῶτης* (W. H.) in 1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, vi. 1; Ep. iv. 2; Col. iii. 12; 1 Tim. vi. 11 (W. H. *πρῶτῳθια*); 2 Tim. ii. 25; Tit. iii. 2.\*  
**πρασά**, ἄς, ἡ, *a company formed into divisions like garden-beds*, Mar. vi. 40.\* For constr., see Gr. § 242, Wl. § 37, 3, Bu. 30, 139.  
**πράσσω**, ορ πρᾶττω, ἔω, pf. *ἐπέραξα, ἐπέραγμα*, (1) *to do, perform, accomplish*, with acc., 1 Th. iv. 11; 2 Cor. v. 10; (2) *with advs., to be in any condition, i.e., to fare*, Ac. xv. 29; Ep. vi. 21; (3) *to exact, to require*, Lu. iii. 13. Syn.: see ποίω.  
**πρα-πᾶθεια** (or *τα*), ας, ἡ (W. H.), *mildness*, 1 Tim. vi. 11.\*  
**πραΐς**, εἰα, ὁ, gen. εἰος or εἰως (W. H.), pl. εἰς, *mild, gentle*, Mat. v. 5, xi. 29 (see πρῶτος), xxi. 5; 1 Pet. iii. 4.\*  
**πρᾶντης**, τητος, ἡ, *mildness, gentleness*, Ja. i. 21, iii. 13. 1 Pet. iii. 15; and W. H. (*πρᾶντης*) in the passages quoted under πρᾶντης.\*  
**πρέπω**, *to become, be fitting to* (dat.), 1 Tim. ii. 10; Tit. ii. 1; Heb. vii. 26; impers. (see Gr. § 101, Bu. 278), *it becomes, it is fitting to*, Mat. iii. 15; 1 Cor. xi. 13; Ep. v. 3; Heb. ii. 10.\*  
**πρεσβεία**, ας, ἡ, *an embassy, ambassadors*, Lu. xiv. 32, xix. 14.\*  
**πρεσβύς**, from πρέσβυς (lit., *to be aged*, old men being usually chosen for the office), *to act as ambassador*, 2 Cor. v. 20; Ep. vi. 20.\*  
**πρεσβυτέριον**, ου, τό, *an assembly of elders, the Sanhedrin*, Lu. xxii. 66; Ac. xxii. 5; *officers of the church assembled, presbytery*, 1 Tim. iv. 14.\*  
**πρεσβύτερος**, τέρα, τερον (comp. of πρέσβυς, *old*), generally used as subst., *elder* (1) in age, Ac. ii. 17; 1 Tim.

v. 1; plur., often, *ancestors*, as Heb. xi. 2; (2) as subst., *an elder, in dignity and office, a member of the Jewish Sanhedrin*, Mat. xvi. 21; *an elder of a Christian church*, Ac. xx. 17, 28; in Rev., of the twenty-four members of the heavenly Sanhedrin, iv. 4, 10.  
**πρεσβύτες**, ου, ὁ, *an old man*, Lu. i. 18; Tit. ii. 2; Philem. 9.\*  
**πρεσβυτης**, ιδος, ἡ, *an old woman*, Tit. ii. 3.\*  
**πρηνής**, ἐς, *falling headlong*, Ac. i. 18.\*  
**πρίω**, or πρίω, 1st aor. pass. *ἐπρίσθην*, *to saw, to saw asunder*, Heb. xi. 37.\*  
**πρίν**, adv., of time, *formerly, as conj. in N. T., with or without ἤ, before that; generally with acc. and inf.*, Mat. xxvi. 34; but after a negative we find πρίν δὲ with subj. where the principal verb is in a primary tense, Lu. ii. 26; πρίν with opt. where it is in a historical tense, Ac. xxv. 16.  
**Πρίσκα**, ης, ἡ, and dim. *Πρισκίλλα*, ης, ἡ, *a proper name, Prisca or Priscilla*, Ro. xvi. 3; 2 Tim. iv. 19.  
**πρό**, prep. with gen., *before, i.e., of place, time, or superiority* (see Gr. § 294, Wl. § 47 d, Bu. 153). In composition, it retains the same meanings.  
**προ-άγω**, ἀγω, *to bring out*, Ac. xvi. 30; gen. intrans., *to go before, to lead the way, to precede*, in place, Mat. ii. 9; in time, Mar. vi. 45; part. *προάγων, preceding, previous*, 1 Tim. i. 18; Heb. vii. 18.  
**προ-αίρω**, ῶ, N. T., in mid., *to propose to one's self, to purpose*, 2 Cor. ix. 7.\*  
**προ-αιτώμαι**, ῶμαι, *to lay to one's charge beforehand*, Ro. iii. 9. (N. T.)\*  
**προ-ακούω**, *to hear before*, Col. i. 5.\*  
**προ-αμαρτάνω**, *to sin before*, 2 Cor. xii. 21, xiii. 2. (N. T.)\*  
**προ-αύλιον**, ου, τό, *a court before a building, a porch*, Mar. xiv. 68.\*  
**προ-βαίω**, *to go forward*, Mat. iv. 21; Mar. i. 19; pf. part

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προβεβηκώς ἐν ἡμέραις, advanced in age, Lu. i. 7, 18, ii. 36.\*  
 προβάλλω, to put forth, as trees their leaves, Lu. xxi. 30; to thrust forward, Ac. xix. 33.\*  
 προβατικός, ἡ, ἐν, pertaining to sheep, Jn. v. 2.\*  
 προβάτιον, οὐ, τό, dim. of following, a little sheep, a lamb, Jn. xxi. 16, 17 (W. H.).\*  
 πρόβατον, οὐ, τό (προβαίνω), a sheep, Mat. vii. 15; fig., a follower of Christ, Jn. x. 7, 8.  
 προ-βιάζω, σω, to drag forward, to urge forward, Mat. xiv. 8; Ac. xix. 33 (not W. H.).\*  
 προ-βλέπω, N. T., in mid., to foresee or provide, Heb. xi. 40. (S.).\*  
 προ-γίνομαι, to happen before, Ro. iii. 25.\*  
 προ-γινώσκω, to know beforehand, Ac. xxvi. 5; 2 Pet. iii. 17; of the divine foreknowledge, Ro. viii. 29, xi. 2; 1 Pet. i. 20.\*  
 προγινώσκεις, εὐς, ἡ, foreknowledge, Ac. ii. 23; 1 Pet. i. 2.\*  
 πρό-γονος, οὐ, δ, a progenitor, plur., ancestors, 1 Tim. v. 4; 2 Tim. i. 3.\*  
 προ-γράφω, ψω, to write before, in time, Ro. xv. 4; Ep. iii. 3; to depict or portray openly, Gal. iii. 1; to designate beforehand, Ju. 4.\*  
 πρό-δηλος, οὐ, manifest to all, evident, 1 Tim. v. 24, 25; Heb. vii. 14.\*  
 προ-δίδωμι, (1) to give before, Ro. xi. 35; (2) to give forth, betray; see following word.\*  
 προδότης, οὐ, δ, a betrayer, Lu. vi. 16; Ac. vii. 52; 2 Tim. iii. 4.\*  
 πρό-δρομος, οὐ, δ, ἡ (προτρέχω), a precursor, a forerunner, Heb. vi. 20.\*  
 προ-εἶδον, 2d aor. of προοράω.  
 προ-εἶπον, 2d aor. of πρόφημι, perf. προφήκα.  
 προ-ελπίζω, to hope before, Ep. i. 12.\*  
 προ-εν-άρχομαι, to begin before, 2 Cor. viii. 6, 10. (N. T.).\*  
 προ-επ-αγγέλλω, in mid., to promise before, Ro. i. 2; 2 Cor. ix. 5 (W. H.). (N. T.).\*  
 προ-έρχομαι (see Gr. § 103, 2,

Bu. 144), (1) to go forward, advance, Ac. xii. 10; (2) to go before, precede, in time or place (gen. or acc.), Lu. xxii. 47; 2 Cor. ix. 5.  
 προ-ετοιμάζω, σω, to prepare beforehand, to predetermine, Ro. ix. 23; Ep. ii. 10.\*  
 προ-ευ-αγγελίζομαι, to foretell good tidings, preach the gospel beforehand, Gal. iii. 8.\*  
 προ-έχω, in mid., to hold one's self before, to be superior, Ro. iii. 9 (see Gr. § 358, Wi. § 39, 3, note 3).\*  
 προ-ηγέομαι, οὐμαι, to lead onward by example, Ro. xii. 10.\*  
 πρόβεις, εὐς, ἡ (προτίθημι), (1) a setting forth; οἱ ἄρτοι τῆς προθέσεως, the loaves of the presentation, or the showbread, Mat. xii. 4; compare Heb. ix. 2; (2) a predetermination, purpose, Ac. xi. 23.  
 προ-θέσμιος, α, οὐ, set beforehand, appointed before, Gal. iv. 2.\*  
 προ-θυμία, ας, ἡ, inclination, readiness, Ac. xvii. 11; 2 Cor. viii. 11, 12, 19, ix. 2.\*  
 πρό-θυμος, οὐ, eager, ready, willing, Mat. xxvi. 41; Mar. xiv. 38; τό πρόθυμον, readiness, Ro. i. 15.\*  
 προθύμως, adv., readily, with alacrity, 1 Pet. v. 2.\*  
 πρότιμος, W. H., for πρώιμος.  
 προ-τοπτήμι, N. T. only intrans., act., 2d aor. and perf., and mid., (1) to preside over, to rule, gen., Ro. xii. 8; 1 Th. v. 12; 1 Tim. iii. 4, 5, 12, v. 17; (2) to give attention to, gen., Tit. iii. 8.\*  
 προ-καλέω, ὦ, in mid., to provoke, stimulate, Gal. v. 26.\*  
 προ-κατ-αγγέλλω, to announce beforehand, to promise, Ac. iii. 18, 24 (not W. H.), vii. 52; 2 Cor. ix. 5 (not W. H.).\*  
 προ-κατ-αρτίζω, to prepare beforehand, 2 Cor. ix. 5.\*  
 πρό-κειμαι, to lie or be placed before, to be appointed, as duty, example, reward, etc., Heb. vi. 18, xii. 1, 2; Ju. 7; to be at hand, to be present, 2 Cor. viii. 12.\*  
 προ-κηρύσσω, ξω, to announce or preach beforehand, Ac. iii. 20 (not W. H.), xiii. 24.\*  
 προ-κοπή, ἡς, ἡ, progress, ad-

vancement, Phil. i. 12, 25; 1 Tim. iv. 15.\*  
 προ-κόπτω, to make progress in (dat. or ἐν), Lu. ii. 52; to advance to (ἐπὶ, acc.), 2 Tim. iii. 9; of time, to be advanced or far spent, Ro. xiii. 12.  
 πρό-κριμα, ατος, τό, a prejudice, a prejudice, 1 Tim. v. 21. (N. T.).\*  
 προ-κυρώω, ὦ, to establish or ratify before, Gal. iii. 17. (N. T.).\*  
 προ-λαμβάνω, to take before, anticipate, Mar. xiv. 8 ("she hath anticipated the anointing," i.e., hath anointed beforehand); 1 Cor. xi. 21; pass., to be overtaken or caught, Gal. vi. 1.\*  
 προ-λέγω, to tell beforehand, forewarn, 2 Cor. xiii. 2; Gal. v. 21; 1 Th. iii. 4.\*  
 προ-μαρτύρομαι, to testify beforehand, to predict, 1 Pet. i. 11. (N. T.).\*  
 προ-μελετάω, ὦ, to meditate beforehand, Lu. xxi. 14.\*  
 προ-μερμνάζω, ὦ, to be anxious beforehand, Mar. xiii. 11. (N. T.).\*  
 προ-νοέω, ὦ, to perceive beforehand, to provide for, gen., 1 Tim. v. 8; in mid., to take thought for, acc., Ro. xii. 17; 2 Cor. viii. 21.\*  
 πρό-νοια, ας, ἡ, forethought, Ac. xxiv. 3; provision for (gen.), Ro. xiii. 14.\*  
 προ-οράω, ὦ, 2d aor. προείδον, to see beforehand, Ac. ii. 31, xxi. 29; Gal. iii. 8; mid., to have before one's eyes, Ac. ii. 25 (S.).\*  
 προ-ορίζω, to predetermine, to foreordain, Ac. iv. 28; Ro. viii. 29, 30; 1 Cor. ii. 7; Ep. i. 5, 11. (N. T.).\*  
 προ-πάσχω, to suffer beforehand, 1 Th. ii. 2.\*  
 προ-πάτωρ, οπος, δ, a forefather, Ro. iv. 1 (W. H.).\*  
 προ-πέμπω, to send forward, to accompany, Ro. xv. 24; to equip for a journey, Tit. iii. 13.  
 προ-πετῆς, ἐς (πίπτω), precipitate, rash, Ac. xix. 36; 2 Tim. iii. 4.\*  
 προ-πορεύομαι, σομαι, in mid., to precede, to pass on before (gen.), Lu. i. 76; Ac. vii. 40.\*  
 πρὸς (see Gr. § 307, Wi. §§ 47f,

48e, 49h, Bu. 340), prep., gov. gen., dat., and accus. cases, general signif., *to-wards*. In composition, it denotes motion, direction, reference, nearness, addition.

**προ-σάββατον**, ου, τό, *the day before the sabbath*, Mar. xv. 42. (S.)\*

**προσ-αγορεύω**, *to address by name, to designate*, Heb. v. 10.\*

**προσ-άγω**, (1) trans., *to bring to, to bring near*, Mat. xviii. 24 (W. H.); Lu. ix. 41; Ac. xii. 6 (W. H.), xvi. 20; 1 Pet. iii. 18; (2) intrans., *to come to or towards, to approach*, Ac. xxvii. 27.\*

**προσ-αγωγή**, ἥς, ἡ, *approach, access* (eis, πρός, acc.), Ro. v. 2; Ep. ii. 18, iii. 12.\*

**προσ-αίτέω**, ὦ, *to beg, to ask earnestly*, Mar. x. 46 (not W. H.); Lu. xviii. 35 (not W. H.); Jn. ix. 8.\*

**προσαίτης**, ου, ὁ, *a beggar*, Mar. x. 46 (W. H.); Jn. ix. 8 (W. H.).\*

**προσ-ανα-βαίνειω**, *to go up farther*, Lu. xiv. 10.\*

**προσ-αναλίσσω**, *to spend in addition*, Lu. viii. 43 (W. H. omit).\*

**προσ-ανα-πληρῶω**, ὦ, *to fill up by adding to, to supply*, 2 Cor. ix. 12, xi. 9.\*

**προσ-ανα-τίθημι**, *to lay up in addition; in mid., (1) to communicate or impart (acc. and dat.), Gal. ii. 6; (2) to consult with (dat.), Gal. i. 16.\**

**προσ-απειλέω**, ὦ, *to utter additional threats*, Ac. iv. 21.\*

**προσ-δοτανάω**, ὦ, ἥσω, *to spend in addition*, Lu. x. 35.\*

**προσ-δομαί**, *to want more, to need in addition* (gen.), Ac. xvii. 25.\*

**προσ-δέχομαι**, dep. mid., (1) *to receive to companionship*, Lu. xv. 2; (2) *to admit, accept*, Heb. xi. 35; (3) *to await, to expect* (acc.), Mar. xv. 43.

**προσ-δοκέω**, ὦ, *to look for, expect, anticipate, whether with hope or fear*, Lu. iii. 15, vii. 19, 20.

**προσδοκία**, ας, ἡ, *a looking for, expectation*, Lu. xxi. 26; Ac. xii. 11.\*

**προσ-έδω**, ὦ, *to permit one to approach*, Ac. xxvii. 7. (N. T.)\*

**προσ-εγγίζω**, *to approach, to come near to* (dat.), Mar. ii. 4 (not W. H.).\*

**προσεδεύω**, *to wait upon, to minister to* (dat.), 1 Cor. ix. 13 (W. H. παρεδεύω).\*

**προσ-εργάζομαι**, dep. mid., *to gain by labor in addition*, Lu. xix. 16.\*

**προσ-έρχομαι** (see Gr. § 103, 2, Wl. § 52, 3, 4, 14), (1) generally, *to come or to go to, to approach*, abs., or dat. of place or person, Mat. iv. 11, ix. 20, xxiv. 1; (2) specially, *to approach, to draw near to, God or Christ*, Heb. vii. 25; (3) *to assent to, concur in*, 1 Tim. vi. 3.

**προσ-ευχή**, ἥς, ἡ, (1) *prayer to God*, 1 Cor. vii. 5; Col. iv. 2; (2) *a place where prayer is offered*, only Ac. xvi. 13, 16 (see Gr. § 268, note). Syn.: see αἶτημα.

**προσ-εύχομαι**, dep. mid., *to pray to God* (dat.), *to offer prayer, to pray for* (acc. of thing, υπέρ or περί, of person, ὑπὲρ or διπὺς, of object, occasionally inf.).

**προσ-έχω**, *to apply, with νοῦν expressed or understood, to apply the mind, to attend to, dat.; with πρό, to beware of; also, to give heed to, inf. with μή.*

**προσ-ηλώω**, ὦ, *to fasten with nails, nail to*, Col. ii. 14.\*

**προσ-ήλυτος**, ου, ὁ (from προσ-έρχομαι, orig. adj.), *a new-comer; a convert to Judaism, a proselyte*, Mat. xxiii. 15; Ac. ii. 10, vi. 5, xiii. 43. (S.)\*

**πρόσ-καιρος**, ου, ὁ, *for a season, temporary*, Mat. xiii. 21; Mar. iv. 17; 2 Cor. iv. 18; Heb. xi. 25.\*

**προσ-καλέω**, ὦ, N. T., mid., *to call to one's self, to call for, to summon*, Mar. iii. 13, 23, vi. 7; fig., *to call to an office, to call to the Christian faith*, Ac. ii. 39, xiii. 2.

**προσ-καρτερέω**, ὦ, ἥσω, *to persevere in, to continue steadfast in* (dat.), Ac. i. 14, ii. 42; *to wait upon* (dat.), Mar. iii. 9; Ac. x. 7.

**προσ-καρτέρησις**, εως, ἡ, *per-*

*severance*, Ep. vi. 18. (N. T.)\*

**προσ-κεφάλαιον**, ου, τό, *a cushion for the head, a pillow*, Mar. iv. 38.\*

**προσ-κληρῶω**, ὦ, *to assign by lot, to allot; pass.* (dat.), Ac. xvii. 4.\*

**προσ-κλίνω**, *to incline towards*, Ac. v. 36 (W. H.).\*

**πρόσκλησις**, εως, ἡ, *an inclination towards, partiality*, 1 Tim. v. 21.\*

**προσ-κολλάω**, ὦ, pass., *to join one's self to* (dat.), as a companion, Ac. v. 36 (W. H. προσκλίνω); *to cleave to* (πρός, acc.), as husband to wife, Mat. xix. 5 (W. H. κολλάω); Mar. x. 7; Ep. v. 31.\*

**πρόσ-κομμα**, ατος, τό, *a stumbling-block, an occasion of falling*, Ro. xiv. 13, 20; 1 Cor. viii. 9; with λίθος, *a stone of stumbling* (R. V.), 1 Pet. ii. 8; Ro. ix. 32, 33. (S.)\*

**προσ-κοπή**, ἥς, ἡ, *an occasion of stumbling*, 2 Cor. vi. 3.\*

**προσ-κόπτω**, *to strike the foot against*, Mat. iv. 6; so, *to stumble*, 1 Pet. ii. 8.

**προσ-κυάλλω**, *to roll to* (dat., or ἐπὶ, acc.), Mat. xxvii. 60; Mar. xv. 46.\*

**προσ-κυνέω**, ὦ, *to bow down, to prostrate one's self to, to worship, God or inferior beings, to adore* (dat. or acc.).

**προσ-κυνήτης**, οῦ, ὁ, *a worshipper*, Jn. iv. 23.\*

**προσ-καλέω**, ὦ, *to speak to* (dat.), Ac. xiii. 43, xxviii. 20.\*

**προσ-λαμβάνω**, N. T., mid., *to take to one's self, i.e., food, companions*, Ac. xxvii. 33, xxviii. 2; *to receive to fellowship*, Ro. xiv. 1.

**πρόσ-ληψις** (W. H. ληψις), εως, ἡ, *a taking to one's self, a receiving*, Ro. xi. 15.\*

**προσ-μένω**, *to continue with or in, to adhere to* (dat.), *to stay in* (ἐν) *a place*, Mat. xv. 32; 1 Tim. i. 3, v. 5.

**προσ-ορμίζω** (δρμος), mid., *to come to anchor*, Mar. vi. 53.\*

**προσ-οφείλω**, *to owe besides*, Philem. 19.\*

**προσ-οχθίζω** (ὀχθέω or ὀχθίζω), *to be displeased or offended*



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with (dat.), Heb. iii. 10, 17 (S.).\*

πρόσ-πεινος, *ον* (πείνα), *very hungry*, Ac. x. 10. (N. T.).\*πρόσ-πήγνυμι, *to fasten to*, applied to Christ's being fastened to the cross, Ac. ii. 23.\*πρόσ-πίπτω, (1) *to fall down before* (dat., or πρός, acc.), Mar. vii. 25; Lu. v. 8; (2) *to beat against* (dat.), Mat. vii. 25.πρόσ-ποιέω, *ω*, in mid., *to conform one's self to*; hence, *to pretend* (inf.), Lu. xxiv. 28; in Jn. viii. 6, perhaps, *to regard* (W. H. omit).\*πρόσ-προέομαι, *to come to*, approach (dat.), Mar. x. 35.\*πρόσ-ρήγνυμι, *to dash against*, as waves, Lu. vi. 48, 49.\*πρόσ-τάσσω, *ξω*, abs., or acc. and inf., *to enjoin* (acc.) *υπου* (dat.), Lu. v. 14; Ac. x. 33.προ-στάτης, *ιδος*, *ή*, a female guardian, a protector, Ro. xvi. 2.\*πρόσ-τίθηναι, *to place near or by the side of*, *to add to* (dat., or *ετι*, dat. or acc.), Lu. iii. 20; Ac. xi. 24; mid., with inf., *to go on to do a thing*, i.e., *to do again*, Ac. xii. 3; Lu. xx. 11, 12; so 1st aor. pass., part., Lu. xix. 11, *προσθεὶς εἶπεν*, *he spoke again* (see Gr. § 399d, Wl. § 54, 5, Bu. 299 sq.).πρόσ-τρέχω, 2d aor. προσέδραμον, *to run to*, Mar. ix. 15, x. 17; Ac. viii. 30.\*πρόσ-φάγιον, *ου*, τό, *anything eaten with bread*, as fish, meat, etc., Jn. xxi. 5.\*πρόσ-σφατος, *ον* (from σφάζω, *to slaughter*, just slaughtered), recent, new, Heb. x. 20.\*πρόσφατως, adv., *recently*, Ac. xviii. 2.\*πρόσ-φέρω, *to bring to*, dat., Mat. iv. 24, viii. 16; *to offer*, *to present*, as money, Ac. viii. 18; specially, *to offer sacrifice*, Ac. vii. 42; pass., *to bear one's self towards*, *to deal with*, Heb. xii. 7.πρόσ-φιλής, *ές*, *pleasing*, acceptable, Phil. iv. 8.\*πρόσ-φορά, *ας*, *ή*, an offering, a sacrifice, Ac. xxi. 26; Heb. x. 18.πρόσ-φωνέω, *ω*, *to call to* (dat.),Mat. xi. 16; *to call to one's self* (acc.), Lu. vi. 13.πρόσ-χυσις, *εως*, *ή* (προσχέω), an effusion, a sprinkling, Heb. xi. 28. (N. T.).\*πρόσ-ψάω, *to touch lightly*, Lu. xi. 46.\*πρόσωποληπτέω (W. H. προσωπολημπτέω), *ω*, *to respect the person of any one*, *to show partiality*, Ja. ii. 9. (N. T.).\*πρόσωπο-λήπτης (W. H. προσωπολήπτης), *ου*, *δ*, a respecter of persons, a partial one, Ac. x. 34. (N. T.).\*πρόσωποληψία (W. H. -ληψ-), *ας*, *ή*, respect of persons, partiality, Ro. ii. 11; Ep. vi. 9; Col. iii. 25; Ja. ii. 1. (N. T.).\*πρόσωπον, *ου*, τό (ὤψ), (1) *the face*, the countenance, Ja. i. 23; in antithesis with καρδία, mere appearance, 2 Cor. v. 12; (2) *the surface*, as of the earth, Lu. xxi. 35; of the heaven, Lu. xii. 56.πρό-τάσσω, *to appoint before*, Ac. xvii. 26 (W. H. προστάσσω).\*πρό-τείνω, *to stretch out*, *to tie up* for scourging, Ac. xxii. 25.\*πρότερος, *ερα*, *ερον* (comparative of πρό), former, Ep. iv. 22; πρότερον or τό πρότερον, as adv., before, formerly, Heb. iv. 6.πρό-τίθηναι, N. T. mid., *to set forth*, Ro. iii. 25; *to purpose*, *to design beforehand*, Ro. i. 13; Ep. i. 9.\*πρό-τρέπω, in mid., *to exhort*, Ac. xviii. 27.\*πρό-τρέχω, 2d aor. προσέδραμον, *to run before*, *to outrun*, Lu. xix. 4; Jn. xx. 4.\*πρό-υπ-άρχω, *to be previously*, with participle, Lu. xxiii. 12; Ac. viii. 9.\*πρό-φασις, *εως*, *ή*, a pretext, an excuse, 1 Th. ii. 5; dat. adverbially, in appearance, ostensibly, Mar. xii. 40.πρό-φέρω, *to bring forth*, Lu. vi. 45.\*πρό-φημι, fut. προεῶ, perf. προεῖρηκα, 2d aor. προείπον, *to say before*, i.e., at an earlier time, Gal. i. 9; in an earlier part of the discourse, 2 Cor. vii. 3; or prophetically, Mar. xiii. 23.προ-φήτεια, *ας*, *ή*, prophecy, as a gift, or in exercise, Ro. xii. 6; Rev. xix. 10; plur., prophecies, 1 Cor. xiii. 8.προ-φήτεω, *σω*, *to be a prophet*, *to prophesy*, *to forth-tell*, or speak of divine things (the meaning foretell is secondary and incidental), Lu. i. 67; Ac. ii. 17, 18; of false prophets, Mat. vii. 22; *to divine*, used in mockery, Mat. xxvi. 68.προ-φήτης, *ου*, *δ*, (1) a prophet, i.e., one who has insight into divine things and speaks them forth to others, Mat. v. 12, xxi. 46; plur., the prophetic books of the O. T., Lu. xxiv. 27, 44; (2) a poet, Tit. i. 12.προ-φητικός, *ή*, *δν*, prophetic, uttered by a prophet, Ro. xvi. 26; 2 Pet. i. 19.\*προ-φήτης, *ιδος*, *ή*, a prophesess, Lu. ii. 36; Rev. ii. 20.\*πρό-φθάνω, *to anticipate*, *to be beforehand*, with participle, Mat. xvii. 25.\*πρό-χειρίζομαι, *to appoint*, *to choose*, Ac. iii. 20 (W. H.), xxii. 14, xxvi. 16.\*πρό-χειρο-τονέω, *ω*, *to designate beforehand*, Ac. x. 41.\*Πρόχορος, *ου*, *δ*, Prochorus, Ac. vi. 5.\*πρόνυμα, *ης*, *ή*, the hindmost part of a ship, the stern, Mar. iv. 38; Ac. xxvii. 29, 41.\*πρωί, adv., *early in the morning*, at dawn, Mar. i. 35, xi. 20; with advs., *εμα πρωι*, *lian πρωι*, *very early in the morning*, Mat. xx. 1; Mar. xvi. 2.πρώϊμος (W. H. πρό-), *η*, *ον*, early, of the early rain, Ja. v. 7.\*πρωϊνός, *ή*, *δν*, belonging to the morning, of the morning star, Rev. ii. 28, xxii. 16. (S.).\*πρώϊος, *α*, *ον*, of the morning; fem. (sc. ὥρα), morning, Mat. xxi. 18 (W. H. πρωι), xxvii. 1; Jn. xviii. 28 (W. H. πρωι), xxi. 4.\*πρόρα, *ας*, *ή*, the forward part of a ship, the prow, Ac. xxvii. 30, 41.\*πρωτεύω, *to have pre-eminence*, *to be chief*, Col. i. 18.\*

τρω]

GREEK-ENGLISH NEW TESTAMENT LEXICON.

[ραβ

πρωτο-καθεδρία, ας, ἡ, a chief seat, Iu. xi. 43. (N.T.)

πρωτο-κλισία, ας, ἡ, the chief place at a banquet, Mar. xii. 39. (Ap.)

πρώτος, η, ον (superlative of πρό), first, in place, time, or order; like πρότερος with following gen., before, only Jn. i. 15, 30; πρώτον, as adverb, first, Mar. iv. 28; with gen., before, Jn. xv. 18; τὸ πρῶτον, at the first, Jn. x. 40.

πρωτο-στάτης, ου, ὁ, a leader, a chief, Ac. xxiv. 5.\*

πρωτοτόκια, ων, τὰ, the right of the first-born, the birthright, Heb. xii. 16. (S.)\*

πρωτό-τοκος, ου, first-born; ὁ πρωτότοκος, specially a title of Christ, Lu. ii. 7; plur., the first-born, Heb. xii. 23, of saints already dead.

πρώτως, adv., first, Ac. xi. 26 (W. H.).\*

πταίω, σω, to stumble, to fall, to sin, Ro. xi. 11; 2 Pet. i. 10; Ja. ii. 10, iii. 2.\*

πτερόνα, ης, ἡ, the heel, Jn. xiii. 18.\*

περύγιον, ου, τό (dim. of πτέρυξ), an extremity, as a battlement or parapet, Mat. iv. 5; Iu. iv. 9.\*

πτερυξ, υγιος, ἡ, a wing, Rev. iv. 8, xii. 14.

πτεγήνη, ἡ, ὅν (πέτομαι), winged, τὰ πτηνὰ, birds, 1 Cor. xv. 39.\*

πτόω, ὦ, to terrify, Lu. xxi. 9, xxiv. 37.\*

πτόσις, εως, ἡ, terror, consternation, 1 Pet. iii. 6.\*

Πτολεμαῖς, ἴδος, ἡ, Ptolemais, Ac. xxi. 7.\*

πύον, ου, τό, a winningwing-shovel, Mat. iii. 12; Lu. iii. 17.\*

πύρω, to frighten, Phil. i. 28.\*

πύσμα, ατος, τό, spittle, Jn. ix. 6.\*

πύσσω, ξω, to solid, to roll up, as a scroll, Iu. ii. 20.\*

πύω, σω, to spit, Mar. vii. 33, viii. 23; Jn. ix. 6.\*

πτῶμα, ατος, τό (πτω), a body fallen in death, a carcase, Mat. xxiv. 28.

πτῶσις, εως, ἡ, a falling, a fall, lit. or fig., Mat. vii. 27; Lu. ii. 34.\*

πτωχία, ας, ἡ, beggary, poverty, 2 Cor. viii. 2, 9; Rev. ii. 9.\*

πτωχίω, σω, to be in poverty, 2 Cor. viii. 9.\*

πτωχός, ἡ, ὅν, reduced to beggary, poor, destitute, Lu. xiv. 13, 21, xviii. 22; Ja. ii. 5; spiritually poor, in a good sense, Mat. v. 3; in a bad sense, Rev. iii. 17. Syn.: see πένυς.

πυγμή, ἡς, ἡ (πύξ), the fist, Mar. vii. 3 (see R. V. and mrg.).\*

Πύθων, ὠνος, ὁ, Python; in N.T. a divining spirit; called after the I'ythian serpent said to have guarded the oracle at Delphi and been slain by Apollo, Ac. xvi. 16 (see R. V.).\*

πυκνός, ἡ, ὅν, frequent, 1 Tim. v. 23; neut. plur. πυκνά, as adverb, often, Lu. v. 33; 80 πυκνότερον, more frequently, Ac. xxiv. 26.\*

πυκτεύω (πύκτης), to be a boxer, to box, 1 Cor. ix. 26.\*

πύλη, ης, ἡ, a door or gate; πύλαι ᾧδου, the gates of Hades, i.e., the powers of the unseen world, Mat. xvi. 18.

πυλῶν, ὠνος, ὁ, a large gate, Ac. x. 17; a gateway, porch, Mat. xxvi. 71.

πυνθάνομαι, 2d aor. ἐπυνθόμην, (1) to ask, ask from (παρά, gen.), to inquire, Mat. ii. 4; Lu. xv. 26; (2) to ascertain by inquiry, only Ac. xxiii. 34.

πῦρ, πυρός, τό, fire generally; of the heat of the sun, Rev. xvi. 8; of lightning, Lu. ix. 54; God is so called, Heb. xii. 29; fig. for strife, Lu. xii. 49; trials, 1 Cor. iii. 13; of the eternal fire, or future punishment, Mat. xviii. 8.

πυρά, ἄς, ἡ, a fire, a pile of burning fuel, Ac. xxviii. 2, 3.\*

πύργος, ου, ὁ, a tower, fortified structure, Lu. xiii. 4, xiv. 28.

πυρεό-σω, to be sick with a fever, Mat. viii. 14; Mar. i. 30.\*

πυρετός, οὔ, ὁ, a fever, Lu. iv. 38, 39.

πύρινος, η, ον, fiery, glittering, Rev. ix. 17.\*

πυρώ, ὦ, N.T., pass., to be set on fire, to burn, to be inflamed, 2 Pet. iii. 12; 1 Cor. vii. 9; to glow with heat, as

metal in a furnace, to be purified by fire, Rev. iii. 18.

πυρράζω, to be fire-colored, to be red, Mat. xvi. 2, 3 (W. H. omit both). (S. πυρρῶζω).\*

πυρρός, ἄ, ὅν, fire-colored, red, Rev. vi. 4, xii. 3.\*

Πύρρος, ου, ὁ, Pyrrhus, Ac. xx. 4 (W. H.).\*

πύρωσις, εως, ἡ, a burning, a conflagration, Rev. xviii. 9, 18; severe trial, as by fire, 1 Pet. iv. 12.\*

πῶ, an enclitic particle, even, yet, used only in composition; see μήπω, μῆδέπω, οὐδέπω.

πωλέω, ὦ, ἡσω, to sell, Mat. xxi. 12.

πῶλος, ου, ὁ, a colt, a young ass, as Mat. xxi. 2.

πῶ-ποτε, adv., at any time, used only after a negative, not at any time, never, Jn. i. 18, v. 37.

παρώ, ὦ, to harden, to render callous, fig., Jn. xii. 40; Ro. xi. 7.

παρώσις, εως, ἡ, hardness of heart, obtuseness, Mar. iii. 5; Ro. xi. 25; Ep. iv. 18.\*

πῶς, adv., interrog., how? in what manner? by what means? Also in exclamations, as Iu. xii. 50; Jn. xi. 36; with subj. or opt. (ἄν), implying a strong negative, Mat. xxvi. 54; Ac. viii. 31; often (N. T.) in indirect interrogations (classical ὅπως), Mat. vi. 28, etc.

πῶς, an enclitic particle, in a manner, by any means.

P

P, ρ, ρῶ, ρῆο, ρ, and as an initial always ρ, ρῆ, the seventeenth letter. As a numeral, ρ' = 100; ρ = 100,000. Παῤῥαβ, or Παχάβ, ἡ (Heb.), Rahab, Heb. xi. 31. ραββί (W. H. ραββελ), (Heb.), Rabbi, my master, a title of respect in Jewish schools of learning, often applied to Christ, Jn. iii. 26, iv. 31. (N. T.)

λαββονί, or ραββονί (W. H. ραββουελ), (Aram.), similar to ραββί, my master, Mar. x. 51; Jn. xx. 16. (N. T.)\* ραββίζω, low, to scourge, to beat

παβ]

with rods, Ac. xvi. 22; 2 Cor. xi. 25.\*

ράβδος, ου, ἡ, a rod, staff, Mat. x. 10; 1 Cor. iv. 21; Rev. xi. 1; a rod of authority, a sceptre, Heb. i. 8.

ραβδούχος, ου, ὁ (ἔχω), a holder of the rods, a lictor, a Roman officer, Ac. xvi. 35, 38.\*

Ῥαγαθ, ὁ (Heb.), Ragau, Lu. iii. 35.\*

ῥαδιούργημα, atos, τό, a careless action, an act of villainy, Ac. xviii. 14.\*

ῥαδιουργία, as, ἡ, craftiness, villainy, Ac. xiii. 10.\*

ῥακά (Aram.), an empty, i.e., senseless man, Mat. v. 22 (see Gr. § 153, ii.). (N. T.)\*

ῥάκος, ουs, τό (ῥήγνυμι), a remnant torn off, a piece of cloth, Mat. ix. 16; Mar. ii. 21.\*

Ῥαμά, ἡ (Heb.), Ramah, Mat. ii. 18.\*

ῥαντίζω, ἰω, to sprinkle, to cleanse ceremonially (acc.) by sprinkling, to purify from (ἀπὸ), Mar. vii. 4 (W. II.); Heb. ix. 13, 19, 21, x. 22. (S.)\*

ῥαντισμός, ου, ὁ, sprinkling, purification, Heb. xii. 24; 1 Pet. i. 2. (S.)\*

ῥαπίζω, ἰω, to smile with the hand, Mat. v. 39, xxvi. 67.\*

ῥάπισμα, atos, τό, a blow with the open hand, Mar. xiv. 65; Jn. xviii. 22, xix. 3.\*

ῥαβίς, ἰδος, ἡ, a needle, Mat. xix. 24; Mar. x. 25; Lu. xviii. 25 (W. II. βελόνη).\*

Ῥαχάβ, see Ραάβ.

Ῥαχήλ, ἡ (Heb.), Rachel, Mat. ii. 18.\*

Ῥεβέκκα, ηs, ἡ, Rebecca, Ro. ix. 10.\*

ῥέδα, or ῥέδη, ηs, ἡ (Gallie), a chariot, Rev. xviii. 13. (N. T.)\*

Ῥεμφάν, or Ῥεφάν (W. H. Ρομφάν), ὁ (prob. Coptic), Remphan, the Saturn of later mythology, Ac. vii. 43 (Heb., Chiuu, Amos v. 26).\*

ῥέω, ρεύσω, to flow, Jn. vii. 38.\*

ῥέω (see φημί, εἶπον). From this obs. root, to say, are derived: act. perf., ἐρηκα; pass., ἐρημαι; 1st aor. pass., ἐπρέθη or ἐπρήθη; part., ῥήθεις; espec. the neut. τὸ ῥηθέν, that which was spoken by (πρός, gen.).

Ῥήγιον, ου, τό, Rhesium, now Reggio, Ac. xxviii. 13.\*

ῥήγμα, atos, τό (ῥήγνυμι), what is broken, a ruin, Lu. vi. 49.\*

ῥήγνυμι (or ῥήσσω, as Mar. ix. 18), ῥήξω, to break, to rend, to burst, to dash down, to break forth, as into praise, Mat. vii. 6, ix. 17; Mar. ii. 22, ix. 18; Lu. v. 37, ix. 42; Gal. iv. 27.\*

ῥήμα, atos, τό, a thing spoken; (1) a word or saying of any kind, as command, report, promise, Lu. vii. 1, ix. 45; Ro. x. 8; (2) a thing, a matter, a business, Lu. ii. 15; 2 Cor. xiii. 1.

Ῥησά, ὁ (Heb.), Rhesa, Lu. iii. 27.\*

ῥήσσω, see ῥήγνυμι.

ῥήτωρ, opos, ὁ, an orator, Ac. xxiv. 1.\*

ῥητώς, adv., expressly, in so many words, 1 Tim. iv. 1.\*

ῥίζα, ηs, ἡ, (1) a root of a tree or a plant, Mar. xi. 20; met., the origin or source of anything, 1 Tim. vi. 10; fig., constancy, perseverance, Mat. xiii. 21; (2) that which comes from the root, a descendant, Ro. xv. 12; Rev. v. 5.

ῥιζώω, ῶ, to root; perf. pass., participle, ἐπριζωμένος, firmly rooted, fig., Ep. iii. 17; Col. ii. 7.\*

ῥιπή, ἡs, ἡ (ῥίπτω), a stroke, a twinkle, as of the eye, 1 Cor. xv. 52.\*

ῥιπίζω, to toss to and fro, as waves by the wind, Ja. i. 6.\*

ῥιπτέω, ῶ, to throw off or away, Ac. xxii. 23.\*

ῥίπτω, ψω, 1st aor. ἐπρίψα; part. ῥίπτας; to throw, throw down, throw out, prostrate, Mat. ix. 36, xv. 30, xxvii. 5; Lu. iv. 35, xvii. 2; Ac. xxvii. 19, 29.\*

Ῥεβοάμ, ὁ (Heb.), Rehoboam, Mat. i. 7.\*

Ῥόδη, ηs, ἡ (rose), Rhoda, Ac. xii. 13.\*

Ῥόδος, ου, ἡ, Rhodes, Ac. xxi. 1.\*

ῥοιζήδον, adv. (ροίζέω), with a great noise, 2 Pet. iii. 10.\*

ῥομφαία, as, ἡ, a large sword, as Rev. i. 16; fig., piercing grief, Lu. ii. 35.

Ῥουβήν, ὁ (Heb.), Reuben, Rev. vii. 5.\*

Ῥούθ, ἡ (Heb.), Ruth, Mar. i. 5.\*

Ῥούφος, ου, ὁ (Lat.), Rufus, Mar. xv. 21; Ro. xvi. 13.\*

ῤύμη, ηs, ἡ, a street, a lane, Mat. vi. 2; Lu. xiv. 21; Ac. ix. 11, xii. 10.\*

ῤύομαι, σωμαί, dep. mid., 1st aor., pass., ἐπρόσθην, to draw or snatch from danger, to deliver, 2 Pet. ii. 7; ὁ ῤύμενος, the deliverer, Ro. xi. 26.

ῤύπαινω, to defile, Rev. xxii. 11 (W. II.).\*

ῤύπαριόμοι, to be filthy, Rev. xxii. 11 (W. H. mrg.). (N. T.)\*

ῤύπαρις, as, ἡ, filth, pollution, Ja. i. 21.\*

ῤύπαρός, ὁ, ὁν, filthy, defiled, Ja. ii. 2; Rev. xxii. 11 (W. II.).\*

ῤύπος, ου, ὁ, filth, filthiness, 1 Pet. iii. 21.\*

ῤύπτω, ῶ, to be filthy, Rev. xxii. 11 (not W. H.).\*

ῤύσις, εως, ἡ (ῤέω), a flowing, an issue, Mar. v. 25; Lu. viii. 43, 44.\*

ῤυτίς, ἰδος, ἡ, a wrinkle; fig., a spiritual defect, Ep. v. 27.\*

Ῥωμαῖκος, ἡ, ὁν, Roman, Lu. xxiii. 38 (W. H. omit).\*

Ῥωμαῖος, ου, ὁ, a Roman, Jn. xi. 48.

Ῥωμαῖστῃ, adv., in the Latin language, Jn. xix. 10.\*

Ῥώμη, ηs, ἡ, Rome, Ac. xviii. 2; 2 Tim. i. 17.

ῥώννυμι, to strengthen; only perf., pass., impv., ἐρρωσο, ἐρρωσθε, farewell, Ac. xv. 29, xxiii. 30 (W. H. omit).\*

## Σ

Σ, σ, final ε, sigma, s, the eighteenth letter. As a numeral, σ' = 200; σ = 200,000.

σαβαχθαί (W. H. -ε), (Aram.), sabachthani, thou hast forsaken me, Mat. xxvii. 46; Mar. xv. 34; from the Aramaic rendering of Ps. xxii. 1. (N. T.)\*

σαβαώθ (Heb.), sabaoth, hosts, armies, Ro. ix. 29; Ja. v. 4. (S.)\*

σαββατισμός, ου, ὁ, a keeping of sabbath, a sabbath rest (R. V.), Heb. iv. 9.\*

σάββατον, ου, τό (from Heb.),

**σαββή**, ης, ἡ, *a drag-net*, Mat. xiii. 47. (S.)\* *Syn.*: see ἀμφίβλητρον.

**Σαδδουκαῖος**, ου, ὁ, *a Sadducee*; plur., of the sect in general; prob. derived from the Heb. name Zadok.

**Σαδὸκ**, ὁ (Heb.), *Sadok*, Mat. i. 13.\*

**σαίω**, *to move, disturb*, pass., i Th. iii. 3.\*

**σάκος**, ου, ὁ, *hair-cloth, sack-cloth*, a sign of mourning, Mat. xi. 21; i Lu. x. 13; Rev. vi. 12, xi. 3.\*

**Σαλά**, ὁ (Heb.), *Sala*, Lu. iii. 35.\*

**Σαλαθιήλ**, ὁ (Heb.), *Salathiel*, Mat. i. 12; Lu. iii. 27.\*

**Σαλαμίς**, ἱνός, ἡ, *Salamis*, Ac. xiii. 5.\*

**Σαλείμ**, τό, *Salim*, Jn. iii. 23.\*

**σαλεύω**, σω, *to shake, to cause to shake*, as Mat. xi. 7; Heb. xii. 27; so, *to excite*, as the populace, Ac. xvii. 13; *to disturb in mind*, 2 Th. ii. 2.

**Σαλήμ**, ἡ (Heb.), *Salem*, Heb. vii. 1.\*

**Σαλμών**, ὁ (Heb.), *Salmon*, Mat. i. 4, 5, Lu. iii. 32 (W. H. Σαλῶν).\*

**Σαλμώνης**, ης, ἡ, *Salmone*, Ac. xxvii. 7.\*

**σάλος**, ου, ὁ, *the tossing of the sea in a tempest*, Lu. xxi. 25.\*

**σάλπιγξ**, ιγγος, ἡ, *a trumpet*, i Cor. xiv. 8; i Th. iv. 16.

**σαλπίζω**, ἰσω (class. ἰγίζω), *to sound a trumpet*, Rev. ix. 1, 13; for impers. use, i Cor. xv. 52 (see Gr. § 171, Wl. § 58, γδ, β), Bu. 134).

**σαλπιστής**, οὔ, ὁ (class. -γκτής), *a trumpeter*, Rev. xviii. 22.\*

**Σαλώμη**, ης, ἡ, *Salome*, wife of Zebedee, Mar. xv. 40, xvi. 1.\*

**Σαμαρεία**, ας, ἡ, *Samaria*, either (1) *the district*, Lu. xvii. 11; Jn. iv. 4; or (2) *the city*, afterwards called *Sebaste*, only Ac. viii. 5 (W. H.).

**Σαμαρίτης**, ου, ὁ, *a Samaritan*, Mat. x. 5; Lu. ix. 52.

**Σαμαρίτις**, ιδος, ἡ, *a Samaritan woman*, Jn. iv. 9.\*

**Σαμοθράκη**, ης, ἡ, *Samothrace*, Ac. xvi. 11.\*

**Σάμος**, ου, ἡ, *Samos*, Ac. xx. 15.\*

**Σαμουήλ**, ὁ (Heb.), *Samuel*, Ac. iii. 24.

**Σαμφών**, ὁ (Heb.), *Samson*, Heb. xi. 32.\*

**σανδάλιον**, ου, τό, *a sandal*, Mar. vi. 9; Ac. xii. 8.\*

**σανίς**, ιδος, ἡ, *a plank, a board*, Ac. xxvii. 44.\*

**Σαούλ**, ὁ (Heb.), *Saul*, (1) *the king of Israel*, Ac. xiii. 21; (2) *the apostle, only in direct address (elsewhere Σαῦλος)*, Ac. ix. 4, 17.

**σαπρός**, ὁ, ὄν, *rotten, hence, useless*, Mat. vii. 17, 18; fig., *corrupt*, Ep. iv. 29.

**Σαπφείρη**, ης, ἡ, *Sapphira*, Ac. v. 1.\*

**σάπφειρος**, ου, ἡ, *a sapphire*, Rev. xxi. 19.\*

**σαργάνη**, ης, ἡ, *a basket, generally of twisted cords*, 2 Cor. xi. 33.\*

**Σάρδεις**, ων, dat. εσιν, al, *Sardis*, Rev. i. 11, iii. 1, 4.\*

**σάρδιος**, ου, ὁ (Rec. in Rev. iv. 3 for following). (N. T.)\*

**σάρδιον**, ου, τό, *a precious stone, sardius or carnelian*, Rev. iv. 3 (W. H.), xxi. 20.\*

**σάρδ-όνυξ**, υχος, ὁ, *a sardonyx, a precious stone, white streaked with red*, Rev. xxi. 20.\*

**Σάρπηνα**, ων, τὰ, *Sarpena*, Lu. iv. 26.\*

**σαρκικός**, ἡ, ὄν, *fleshly, carnal*, whether (1) *belonging to human nature in its bodily manifestation*, or (2) *belonging to human nature as sinful*, Ro. xv. 27; i Cor. iii. 3, ix. 11; 2 Cor. i. 12, x. 4; i Pet. ii. 11; for Rec. *σαρκικός*, W. H. substitute *σαρκικός*, i. Ro. vii. 14; i Cor. iii. 1; Heb. vii. 16; and *ἀνθρώπος* in i Cor. iii. 4.\*

**σάρκινος**, ης, ὄν, (1) *fleshy, consisting of flesh*, opp. to *λίθινος*, 2 Cor. iii. 3; (2) *fleshy, carnal* (W. H. in the passages quoted under *σαρκικός*).\*

**σάρξ**, σαρκός, ἡ, *flesh*, sing., Lu. xxiv. 39; plur., Ja. v. 3; *the human body, man*; the

*human nature of man as distinguished from his divine nature* (πνεῦμα); *human nature*, as sinful; *πᾶσα σὰρξ*, *every man, all men*; *κατὰ σάρκα*, *as a man*; *σὰρξ καὶ αἷμα*, *flesh and blood*, i.e., *man as frail and fallible*; *ζῆν, περιπατεῖν κατὰ σάρκα*, *to live, to walk after flesh*, cf. a carnal, unspiritual life. The word also denotes *kinship*, Ro. xi. 14.

**Σαρούχ**, ὁ (Heb.), (W. H. Σερούχ), *Saruch or Scrug*, Lu. iii. 35.\*

**σαρώω**, ὦ, *to sweep, to cleanse by sweeping*, Mat. xii. 44; Lu. xi. 25, xv. 8.\*

**Σάρρα**, ας, ἡ, *Sarah*, Ro. ix. 19, ix. 9.

**Σάριον**, υνός, ὁ, *Sharon*, Ac. ix. 35.\*

**σατανᾶς**, ὁ (Heb.), and *σατανᾶς*, ὁ, *an adversary, i.e., Satan*, the Heb. proper name for the devil, *διάβολος*, Mat. iv. 10, 15; Ac. xxvi. 18; met., for one who does the work of Satan, Mat. xvi. 23; Mar. viii. 33. (S.)

**σάτον**, ου, τό (Aram.), *a seah*, a measure equal to about a peck and a half, Mat. xiii. 33; Lu. xiii. 21. (S.)\*

**Σαῦλος**, ου, ὁ, *Saul*, the apostle, generally in this form (see Σαῦλ), Ac. vii. 58, viii. 1, 3.

**σβέννυμι**, σβέσω, (1) *to extinguish, to quench*, Ep. vi. 16; (2) fig., *to suppress*, i Th. v. 19.

**σεαυτοῦ**, ης, οὔ (only masc. in N. T.), a reflex. pron., *of thyself*; dat., *σεαυτῷ, to thyself*; acc., *σεαυτὸν, thyself*.

**σεβάζομαι**, dep., pass., *to stand in awe of, to worship*, Ro. i. 25.\*

**σεβάσμα**, ατος, τό, *an object of religious worship*, Ac. xvii. 23; 2 Th. ii. 4.\*

**σεβαστός**, ἡ, ὄν, *venerated, august*, a title of the Roman emperors (= Lat. *augustus*), Ac. xxv. 21, 25. Hence, secondarily, *Augustan, imperial*, Ac. xxvii. 1.\*

**σεβόμεναι**, dep., *to reverence, to worship God*, Mar. vii. 7: οἱ σεβόμενοι, *the devout, i.e., proselytes of the gate*, Ac. xvii. 17.



σειρά, αἶ, ἡ, a chain, 2 Pet. ii. 4 (W. H. read following).\*

σειρός, οὐ, ὁ, a pit, 2 Pet. ii. 4 (W. H.).\*

σεισμός, οὐ, ὁ, a shaking, as an earthquake, Mat. xxiv. 7; a storm at sea, Mat. viii. 24.

σειώ, σω, to shake, Heb. xii. 26; fig., to agitate, Mat. xxi. 10.

Σεκοῦνδος, ου, ὁ (Lat.), Secundus, Ac. xx. 4.\*

Σελεύκεια, ας, ἡ, Seleucia, Ac. xiii. 4.\*

σελήνη, ης, ἡ, the moon, Mar. xiii. 24.

σεληνιάζομαι, to be epileptic, Mat. iv. 24, xvii. 15. (N. T.).\*

Σεμεί, ὁ (Heb.), (W. H. Σεμελ), Semei or Semein, Lu. iii. 26.\*

σεμιδαλις, acc. υ, ἡ, the finest wheaten flour, Rev. xviii. 13.\*

σεμνός, ἡ, ὁν, venerable, honorable, of men, 1 Tim. iii. 8, 11; Tit. ii. 2; of acts, Phil. iv. 8.\*

σεμνότης, τητος, ἡ, dignity, honor, 1 Tim. ii. 2, iii. 4; Tit. ii. 7.\*

Σέργιος, ου, ὁ, Sergius, Ac. xiii. 7.\*

Σέθ, ὁ (Heb.), Seth, Lu. iii. 38.\*

Σήμ, ὁ (Heb.), Shem, Lu. iii. 36.\*

σημαίνω, 1st aor. ἔσημανα, to signify, indicate, Jn. xii. 33; Ac. xxv. 27.

σημεῖον, ου, τό, a sign, that by which a thing is known, a token, an indication, of divine presence and power, 1 Cor. xiv. 22; Lu. xxi. 7, 11; hence, especially, a miracle, whether real or unreal, Lu. xi. 16, 29; 2 Th. ii. 9. Syn.: see δόξαμυς.

σημειώω, ὦ, in mid., to mark for one's self, to note, 2 Th. iii. 14.\*

σήμερον, adv., to-day, at this time, now, Mat. vi. 11; Lu. ii. 11; ἡ σήμερον (ἡμέρα), this very day, Ac. xix. 40.

σῆψω, to make rotten; 2d perf. σέσθηπα, to become rotten, perish, Ja. v. 2.\*

σικρικός, ἡ, ὁν (W. H. σικρός), sikken; neut. as subst., σιλ', Rev. xviii. 12.\*

σῆς, σῆτός, ὁ, a moth, Mat. vi. 19, 20; Lu. xii. 33.\*

σῆτό-βρωτος, ου, moth-eaten, Ja. v. 2.\*

σθενόω, ὦ, to strengthen, 1 Pet. v. 10. (N. T.).\*

σιαγών, ὄνος, ἡ, the jawbone, Mat. v. 39; Lu. vi. 29.\*

σιγᾶω, ὦ, to keep silence, Lu. ix. 36; pass., to be concealed, Ro. xvi. 25.

σιγή, ἡς, ἡ, silence, Ac. xxi. 40; Rev. viii. 1.\*

σιδήρεος, ἑα, εον, contr., οὐς, ἡ, οὖν, made of iron, Ac. xii. 10; Rev. ii. 27.

σιδηρος, ου, ὁ (Lat.), iron, Rev. xviii. 12.\*

Σιδών, ὄρος, ἡ, Sidon, Mat. xi. 21, 22.

Σιδωνίος, α, ου, Sidonian, inhabitant of Sidon, Lu. iv. 26 (W. H.); Ac. xii. 20.

σικαρίος, ου, ὁ (Lat.), an assassin, Ac. xxi. 38.\*

σικέρα, τό (Aram.), intoxicating drink, Lu. i. 15. (S.).\*

Σίλας, dat. ε, acc. αν, ὁ, Silas, contr. from Σιλουανός, Ac. xv. 22, 27.

Σιλουανός, οὐ, ὁ, Silvanus, 2 Cor. i. 9.

Σιλωάμ, ὁ, Siloam, Lu. xiii. 4; Jn. ix. 7, 11.\*

σικκινθιον, ου, τό (Lat. semicinctum), an apron, worn by artisans, Ac. xix. 12. (N. T.).\*

Σίμων, ὄνος, ὁ, Simon; nine persons of the name are mentioned: (1) Peter, the apostle, Mat. xvii. 25; (2) the Zealot, an apostle, Lu. vi. 15; (3) a brother of Jesus, Mar. vi. 3; (4) a certain Cyrenian, Mar. xv. 21; (5) the father of Judas Iscariot, Jn. vi. 71; (6) a certain Pharisee, Lu. vii. 40; (7) a leper, Mat. xxvi. 6; (8) Simon Magus, Ac. viii. 9; (9) a certain tanner, Ac. ix. 43.

Σινᾶ, τό (Heb.), Sinai, Ac. vii. 30, 38; Gal. iv. 24, 25.\*

σίναπ, εως, τό, mustard, Lu. xiii. 19, xvii. 6.

σινδών, ὄνος, ἡ, fine linen, a linen cloth, Mar. xiv. 51, 52, xv. 46.

σινάζω, to sift, as grain, to prove by trials, Lu. xxii. 31. (N. T.).\*

σικρικός, see σικρικός.

σιτυτός, ἡ, ὁν, fattened, fattened, Lu. xv. 23, 27, 30.\*

σιτόν, ου, τό, grain, Ac. vii. 12 (W. H.).\*

σιτιστός, ἡ, ὁν, fattened; τὰ σιτιστά, fattlings, Mat. xxii. 4.\*

σιτο-μέτριον, ου, τό, a measured portion of grain or food, Lu. xii. 42. (N. T.).\*

σίτος, ου, ὁ, wheat, grain, Jn. xii. 24; 1 Cor. xv. 37.

Σιχάρ, see Συχάρ.

Σιών, ἡ, τό, Zion, the hill; used for the city of Jerusalem, Ro. xi. 26; fig., for heaven, the spiritual Jerusalem, Heb. xii. 22; Rev. xiv. 1.

σιωπάω, ὦ, ἡσσω, to be silent, whether voluntarily or from dumbness, Mar. iii. 4; Lu. i. 20; to become still, as the sea, Mar. iv. 39.

σκανδαλίζω, ἰσω, to cause to stumble; met., to entice to sin, Mat. xviii. 6, 8, 9; to cause to fall away, Jn. vi. 61; pass., to be indignant, Mat. xv. 12.

σκάνδαλον, ου, τό, a snare, a stumbling-block; fig., a cause of error or sin, Mat. xiii. 41; Ro. xiv. 13. (S.).

σκάπτω, ψω, to dig, Lu. vi. 48, xiii. 8, xvi. 3.\*

σκάφη, ης, ἡ, any hollow vessel; a boat, Ac. xxvii. 16, 30, 32.\*

σκέλος, ους, τό, the leg, Jn. xix. 31, 32, 33.\*

σκέπασμα, ατος, τό, clothing, 1 Tim. vi. 8.\*

Σκευᾶς, ἂ, ὁ, Sceva, Ac. xix. 14.\*

σκενὴ, ης, ἡ, furniture, fittings, Ac. xxvii. 19.\*

σκεῦος, ους, τό, (1) a vessel, to contain a liquid, or for any other purpose, Heb. ix. 21; 2 Tim. ii. 20; fig., of recipients generally, a vessel of mercy, of wrath, Ro. ix. 22, 23; an instrument by which anything is done; household utensils, plur., Mat. xii. 29; of a ship, the tackling, Ac. xxvii. 17; fig., of God's servants, Ac. ix. 15; 2 Cor. iv. 7.

σκηνὴ, ης, ἡ, a tent, a tabernacle, an abode or dwelling, Mat. xvii. 4; Ac. vii. 43, xv. 16; Heb. viii. 5, xiii. 10.

σκηνο-πηγία, ας, ἡ, the feast of tabernacles, Jn. vii. 2.\*

σκηνο-ποιός, οὐ, ὁ, a tent-maker, Ac. xviii. 3. (N. T.).\*

σκήνος, ους, τό, a tent; fig., of

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the human body, 2 Cor. v. 1, 4.\*  
**σκηνώ**, ὦ, ὥσω, to spread a tent, Rev. vii. 15; met., to dwell, Jn. i. 14; Rev. xii. 12, xiii. 6, xxi. 3.\*  
**σκήνωμα**, ατος, τό, a tent pitched, a dwelling, Ac. vii. 46; fig., of the body, 2 Pet. i. 13, 14.\*  
**σκιᾶ**, ᾱς, ἡ, (1) a shadow, a thick darkness, Mat. iv. 16 (S.); (2) a shadow, an outline, Col. ii. 17.  
**σκιρτάω**, ὦ, ἤσω, to leap for joy, Lu. i. 41, 44, vi. 23.\*  
**σκληρο-καρδία**, ας, ἡ, hardness of heart, perverseness, Mat. xix. 8; Mar. x. 5, xvi. 14. (S.)\*  
**σκληρός**, ὁ, ὄν, hard, violent, as the wind, Ja. iii. 4; fig., grimous, painful, Ac. ix. 5 (W. H. omit), xxvi. 14; Ju. 15; harsh, stern, Mat. xxv. 24; Jn. vi. 60.\*  
**σκληρότης**, τητος, ἡ, fig., hardness of heart, obstinacy, Ro. ii. 5.\*  
**σκληρο-τράχηλος**, ου, stiff-necked; fig., obstinate, Ac. vii. 51. (S.)\*  
**σκληρύνω**, ἑ, to make hard, to harden, as the heart, Ro. ix. 18; Heb. iii. 8, 15, iv. 7; pass., to be hardened, to become obstinate, Ac. xix. 9; Heb. iii. 13.\*  
**σκολιός**, ὁ, ὄν, crooked, Lu. iii. 5; fig., perverse, Ac. ii. 40; Phil. ii. 15; unfair, 1 Pet. ii. 18.\*  
**σκόλοψ**, οπος, ὁ, a stake or thorn; fig., a sharp infliction, 2 Cor. xii. 7.\*  
**σκοπεῖν**, ὦ, (1) to look at, to regard attentively, Ro. xvi. 17; (2) to take heed (acc.), beware (μὴ), Gal. vi. 1.  
**σκοπός**, οὔ, ὁ, a mark aimed at, a goal; κατὰ σκοπόν, towards the goal, i.e., aiming straight at it, Phil. iii. 14.\*  
**σκορπίζω**, σω, to disperse, to scatter abroad, as frightened sheep, Jn. x. 12; to distribute alms, 2 Cor. ix. 9.  
**σκορπίος**, ου, ὁ, a scorpion, Lu. x. 19.  
**σκοτεινός**, ὁ, ὄν, full of darkness, dark, Mar. vi. 23; Lu. xi. 34, 36.\*  
**σκοτία**, ας, ἡ, darkness, Mat. x.

27; fig., spiritual darkness, Jn. i. 5, vi. 17.  
**σκοτίζω**, σω, in pass., to be darkened, as the sun, Mar. xiii. 24; fig., as the mind, Ro. i. 21.  
**σκότος**, ους, τό (σκότος, ου, ὁ, only in Heb. xii. 18, where W. H. read ὁφός), darkness, physical, Mat. xxvii. 45; moral, Jn. iii. 19.  
**σκοτώω**, ὦ, pass. only, to be darkened, Ep. iv. 18 (W. H.); Rev. ix. 2 (W. H.), xvi. 10.\*  
**σκόβαλον**, ου, τό, refuse, dregs, Phil. iii. 8.\*  
**Σκυθῆς**, ου, ὁ, a Scythian, as typical of the uncivilized, Col. iii. 11.\*  
**σκυθρωπός**, ὄν, sad-countenanced, gloomy, Mat. vi. 16; Lu. xxiv. 17.\*  
**σκύλλω**, pass. perf. part. ἐσκυλμένος, to flay; to trouble, annoy, Mat. ix. 36 (W. H.); Mar. v. 35; Lu. vii. 6, viii. 29.\*  
**σκόλον**, ου, τό, spoil taken from a foe, Lu. xi. 22.\*  
**σκοληκό-βρωτος**, ου, eaten by worms, Ac. xii. 23.\*  
**σκόληξ**, ηκος, ὁ, a gnawing worm, Mar. ix. 44 (W. H. omit), 46 (W. H. omit), 48.\*  
**σμαράγδινος**, η, ου, made of emerald, Rev. iv. 3. (N.T.)\*  
**σμάραγδος**, ου, ὁ, an emerald, Rev. xxi. 10.\*  
**σμίρνα**, ης, ἡ, myrrh, Mat. ii. 11; Jn. xix. 39.\*  
**Σμύρνα**, ης, ἡ, Smyrna, Rev. i. 11, ii. 8 (W. H.)\*  
**Σμυρναίος**, ου, ὁ, ἡ, one of Smyrna, a Smyranean, Rev. ii. 8 (not W. H.)\*  
**σμιρνίζω**, to mingle with myrrh, Mar. xv. 23. (N.T.)\*  
**Σόδομα**, ου, τό, Sodom, Mat. x. 15, xi. 23, 24.  
**Σολομών** or **-μῶν**, ὦντος or ὄντος, ὁ, Solomon, Mat. vi. 29, xii. 42.  
**σός**, οὔ, ἡ, a bier, an open coffin, Lu. vii. 14.\*  
**σός**, σῆ, σόν, poss. pron., thy, thine (see Gr. §§ 56, 255, Bu. 115).  
**σουδαρίον**, ου, τό (Lat.), a handkerchief, Lu. xix. 20; Jn. xi. 44. (N.T.)\*  
**Σουσάννα**, ης, ἡ, Susanna, Lu. viii. 3.\*

**σοφία**, ας, ἡ, wisdom, insight, skill, human, Lu. xi. 31; or divine, 1 Cor. i. 21, 24. Syn.: see γνῶσις.  
**σοφίζω**, to make wise, 2 Tim. iii. 15; pass., to be devised skillfully, 2 Pet. i. 16.\*  
**σοφός**, ἡ, ὄν, wise, either (1) in action, expert, Ro. xvi. 19; (2) in acquirement, learned, cultivated, 1 Cor. i. 19, 20; (3) philosophically, profound, Ju. 25; (4) practically, Ep. v. 15.  
**Σπανία**, ας, ἡ, Spain, Ro. xv. 24, 28.\*  
**σπαράσσω**, ξω, to convulse, to throw into spasms, Mar. i. 26, ix. 20 (not W. H.), 26; Lu. ix. 39.\*  
**σπαργανῶ**, ὦ, perf. pass. part. ἐσπαργανωμένος, to swathe, to wrap in swaddling clothes, Lu. ii. 7, 12.\*  
**σπαταλάω**, ὦ, ἤσω, to live extravagantly or luxuriously, 1 Tim. v. 6; Ja. v. 5.\* Syn.: The fundamental thought of στερητιάω is of insolence and voluptuousness which spring from abundance; of τρυφάω, effeminate self-indulgence; of σπαταλάω, is effeminacy and wasteful extravagance.  
**σπᾶω**, ὦ, mid., to draw, as a sword, Mar. xiv. 47; Ac. xvi. 27.\*  
**σπείρα**, ης, ἡ, (1) a cohort of soldiers, the tenth part of a legion, Ac. x. 1; (2) a military guard, Lu. xviii. 3, 12.  
**σπείρω**, σπερῶ, 1st aor. ἔσπειρα, perf. pass. part. ἐσπαρμένος, 2d aor. pass. ἐσπάρην, to sow or scatter, as seed, Lu. xii. 24; to spread or scatter, as the word of God, Mat. xiii. 19; applied to giving alms, 2 Cor. ix. 6; to burial, 1 Cor. xv. 42, 43; and to spiritual effort generally, Gal. vi. 8.  
**σπεκουλάτωρ**, οπος, ὁ (Lat.), a body-guard, a soldier in attendance upon royalty, Mar. vi. 27 (see Gr. § 154c). (N.T.)\*  
**σπένδω**, to pour out, as a libation, fig., Phil. ii. 17; 2 Tim. iv. 6.\*  
**σπέρμα**, ατος, τό, seed, produce, Mat. xiii. 24-38; children, offspring, posterity, Jn. vii. 42; a remnant, Ro. ix. 29.

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σπερμολόγος, ου, ὁ, a *babblers*, i.e., one who picks up trifles, as birds do seed, Ac. xvii. 18.\*

σπεύδω, σω, (1) to *hasten*, intrans., usually adding to another verb the notion of speed, Lu. xix. 5, 6; (2) to *desire earnestly* (acc.), 2 Pet. iii. 12.

σπήλαιον, ου, τό, a *cave*, a *den*, Heb. xi. 38.\*

σπιλάς, ἄδος, ἡ, a *rock in the sea*, a *reef*; fig., of false teachers, a *hidden rock* (K. V.), Ju. 12.\*

σπίλος, ου, ὁ, a *spot*; fig., a *fault*, Ep. v. 27; 2 Pet. ii. 13.\*

σπιλώω, ὦ, to *defile*, to *spot*, Ja. iii. 6; Ju. 23.\*

σπλαγχνα, ων, τὰ, *bowels*, only Ac. i. 18; elsewhere, fig., the *affections*, *compassion*, the *heart*, as Col. iii. 12; 1 Jn. iii. 17.

σπλαγχνίζομαι, dep., with 1st aor. pass. ἐσπλαγχνίσθην, to *feel compassion*, to *have pity* on (gen., or ἐπὶ, dat. or acc., once *περὶ*, Mat. ix. 36).

σπῆγγος, ου, ὁ, a *sponge*, Mat. xxvii. 48; Mar. xv. 36; Jn. xix. 29.\*

σποδός, οῦ, ἡ, *ashes*, Mat. xi. 21; Lu. x. 13; Heb. ix. 13.\*

σπορά, ᾧ, ἡ, *seed*, 1 Pet. i. 23.\*

σπέρμιος, ὄν, *sown*; neut. plur. τὰ σπόρια, *sown fields*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.\*

σπείρω, ου, ὁ, *seed*, for *sowing*, Lu. viii. 5, 11.

σπουδάζω, ἄσω, to *hasten*, to *give diligence* (with inf.), Heb. iv. 11; 2 Tim. iv. 9, 21.

σπουδαίως, ἀλα, αἶων, *diligent*, *earnest*, 2 Cor. viii. 17, 22; compar. neut. as adv., σπουδαιότερον, 2 Tim. i. 17 (not W. H.).\*

σπουδαίως, adv., *diligently*, *earnestly*, Lu. vii. 4; 2 Tim. i. 17 (W. H.); Tit. iii. 13; *hastily*, compar., Phil. ii. 28.\*

σπουδή, ἥς, ἡ, (1) *speed*, *haste*, Mar. vi. 25; (2) *diligence*, *earnestness*, Ro. xii. 11.

σπυρίς (W. H. σφυρίς), ἴδος, ἡ, a *plaited basket*, Mar. viii. 8, 20.

στάδιον, ου, τό, plur. οὶ στάδιοι, (1) a *stadium*, one eighth of

a Roman mile, Jn. xi. 18; (2) a *race-course*, for public games, 1 Cor. ix. 24.

στάμνος, ου, ὁ, ἡ, a *jar* or *vase*, for the *manna*, Heb. ix. 4.\*

στασιαστής, οὔ, ὁ, an *insurgent*, Mar. xv. 7 (W. H.).\*

στάσις, εως, ἡ (ιστημι), a *standing*, lit. only Heb. ix. 8; an *insurrection*, Mar. xv. 7; *dis-sension*, Ac. xv. 2.

στατήρ, ἥρος, ὁ, a *silver coin* equal to two of the δίδραχμον (which see), a *Jewish shekel*, Mat. xvii. 27.\*

σταυρός, οὔ, ὁ, a *cross*, Mat. xxvii. 32, 40; met., often of Christ's death, Gal. vi. 14; Ep. ii. 16.

σταυρώω, ὦ, ὥσω, to *fix to the cross*, to *crucify*, Lu. xxiii. 21, 23; fig., to *destroy*, the corrupt nature, Gal. v. 24.

σταφυλή, ἥς, ἡ, a *grape*, a *cluster of grapes*, Mat. vii. 16; Lu. vi. 44; Rev. xiv. 18.\*

στάχυς, υος, ὁ, an *ear of corn*, Mat. xii. 1; Mar. ii. 23, iv. 28; Lu. vi. 1.\*

Στάχυς, υος, ὁ, *Stachys*, Ro. xvi. 9.\*

στέγη, ης, ἡ (lit. a *cover*), a *flat roof* of a house, Mat. viii. 8; Mar. ii. 4; Lu. vii. 6.\*

στέγω, to *cover*, to *conceal*, to *bear with*, 1 Cor. ix. 12, xiii. 7; 1 Th. iii. 1, 5.\*

στέιρος, α, ὄν, barren, Lu. i. 7, 36, xxiii. 29; Gal. iv. 27.\*

στέλλω, to *set*, *arrange*; in mid., to *provide for*, *take care*, 2 Cor. viii. 20; to *withdraw* from (ἀπὸ), 2 Th. iii. 6.\*

στέμμα, ατος, τό, a *garland*, Ac. xiv. 13.\*

στενάζω, οὔ, ὁ, a *groaning*, Ac. vii. 34; Ro. viii. 26.\*

στανάζω, ξω, to *groan*, expressing grief, anger, or desire, Mar. vii. 34; Heb. xiii. 17.

στενός, ἡ, ὄν, narrow, Mat. vii. 13, 14; Lu. xiii. 24.\*

στενωρόω, ὦ, to *be narrow*; in pass., to *be distressed*, 2 Cor. iv. 8, vi. 12.\*

στενωρόω, ας, ἡ, a *narrow space*; *great distress*, Ro. ii. 9, viii. 35; 2 Cor. vi. 4, xii. 10.\*

στερεός, δ, ὄν, solid, as food,

Heb. v. 12, 14; fig., *firm*, *steadfast*, 1 Pet. v. 9; 2 Tim. ii. 19.\*

στερεώω, ὦ, ὥσω, to *strengthen*, *confirm*, *establish*, Ac. iii. 7, 16, xvi. 5.\*

στερέωμα, ατος, τό, *firmness*, *steadfastness*, Col. ii. 5.\*

Στεφάνος, ᾧ, ὁ, *Stephen*, 1 Cor. i. 16, xvi. 15, 17.

στέφανος, ου, ὁ, a *crown*, a *garland*, of *royalty*, of *victory* in the games, of *festal joy*, Jn. xix. 2, 5; 1 Cor. ix. 25; often used fig., 2 Tim. iv. 8; Rev. ii. 10. Syn.: see διάδημα.

Στέφανος, ου, ὁ, *Stephen*, Ac. vi., vii.

στεφανώω, ὦ, ὥσω, to *crown*, to *adorn*, 2 Tim. ii. 5; Heb. ii. 7, 9.\*

στήθος, ους, τό, the *breast*, Lu. xviii. 13.

στήκω (ιστημι, ἔστηκα), to *stand*, in the attitude of prayer, Mar. xi. 25; generally, to *stand firm*, *persevere*, as Ro. xiv. 4; 1 Cor. xvi. 13; Gal. v. 1. (S.)

στηριγμός, οὔ, ὁ, *firmness*, *steadfastness*, 2 Pet. iii. 17.\*

στηρίζω, ἔξω or ἴσω, pass. perf. ἑστήρικμαι, (1) to *fix*, to *set firmly*, Lu. ix. 51, xvi. 26; (2) to *strengthen*, to *confirm*, to *support*, as Lu. xxii. 32; Ro. i. 11.

στίβας, see στοιβάς.

στίγμα, ατος, τό, a *mark* or *brand*, used of the traces of the apostle's sufferings for Christ, Gal. vi. 17.\*

στιγμή, ἥς, ἡ, a *point of time*, an *instant*, Lu. iv. 5.\*

στίζω, to *shine*, to *glisten*, Mar. ix. 3.\*

στοά, ᾧς, ἡ, a *colonnade*, a *portico*, Jn. v. 2, x. 23; Ac. iii. 11, v. 12.\*

στοιβάς, ἄδος, ἡ (W. H. στιβάς), a *bough*, a *branch of a tree*. Mar. xi. 8.\*

στοιχείω, ων, τὰ, *elements*, *rudiments*, Gal. iv. 3, 9; Col. ii. 8, 20; Heb. v. 12; 2 Pet. iii. 10, 12.\*

στοιχέω, ὦ, ἥσω, to *walk*, always fig. of *conduct*; to *walk* in (local dat.), Ac. xxi. 24; Ro. iv. 12; Gal. v. 25, vi. 16; Phil. iii. 16.\*

στολή, ἥς, ἡ, a *robe*, i.e., the

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[συγ]

long outer garment which was a mark of distinction, Lu. xv. 22. *Syn.*: see ἱμάτιον.

**στόμα**, ατος, τό, (1) the mouth, generally; hence, (2) speech, speaking; used of testimony, Mat. xviii. 16; eloquence or power in speaking, Lu. xxi. 15; (3) applied to an opening in the earth, Rev. xii. 16; (4) the edge or point of a sword, Lu. xxi. 24.

**στόμαχος**, ου, ὁ, the stomach, 1 Tim. v. 23.\*

**στρατεία**, ας, ἡ, warfare, military service; of Christian warfare, 2 Cor. x. 4; 1 Tim. i. 18.\*

**στράτευμα**, ατος, τό, (1) an army, Rev. ix. 16; (2) a detachment of troops, Ac. xxiii. 10, 27; plur., Lu. xxiii. 11.

**στρατεύομαι**, dep. mid., to wage war, to fight, Lu. iii. 14; fig., of the warring of lusts against the soul, Ja. iv. 1; to serve as a soldier, of Christian work, 1 Tim. i. 18; 2 Cor. x. 3.

**στρατηγός**, οῦ, ὁ (ἀγω), (1) a leader of an army, a general; (2) a magistrate or governor, Ac. xvi. 20-38; (3) the captain of the temple, Lu. xxii. 4, 52, Ac. iv. 1, v. 24, 26.\*

**στρατιά**, ἀς, ἡ, an army; met., a host of angels, Lu. ii. 13; the host of heaven, i.e., the stars, Ac. vii. 42.\*

**στρατιώτης**, ου, ὁ, a soldier, as Mat. viii. 9; fig., of a Christian, 2 Tim. ii. 3.

**στρατο-λογέω**, ὦ, ἥσω, to collect an army, to enlist troops, 2 Tim. ii. 4.\*

**στρατοπεδ-άρχης**, ου, ὁ, the praetorian prefect, i.e., commander of the Roman emperor's body-guard, Ac. xxviii. 16 (W. H. omit).\*

**στρατό-πεδον**, ου, τό, an encamped army, Lu. xxi. 20.\*

**στρεβλόω**, ὦ, to rack, to pervert, to twist, as words from their proper meaning, 2 Pet. iii. 16.\*

**στρέφω**, ψω, 2d aor. pass. ἐστράφη, to turn, trans., Mat. v. 39; Rev. xi. 6 (to change into, etc.); intrans., Ac. vii. 42; mostly in pass., to turn one's self, Jn. xx. 14; to be con-

verted, to be changed in mind and conduct, Mat. xviii. 3.

**στρήναιω**, ᾶ, ᾶσω, to live voluptuously, Rev. xviii. 7, 9.\* *Syn.*: see σπατάλῶ.

**στρήνως**, ους, τό, profligate luxury, voluptuousness, Rev. xviii. 3.\*

**στρουθίον**, ου, τό (dim. of στρουθός), a small bird, a sparrow, Mat. x. 29, 31; Lu. xii. 6, 7.\*

**στρωννύω**, or -ώννυμι, στρώσω, pass. perf. part. ἐστρωμένος ἐστρωμαι, to spread, Mat. xxi. 8; to make a bed, Ac. ix. 34; pass., to be spread with couches, ἀνάγαιον ἐστρωμένον, an upper room furnished, Mar. xiv. 15; Lu. xxii. 12.

**στυγητός**, ον, hateful, detestable, Tit. iii. 3.\*

**στυγνάζω**, ᾶσω, to be gloomy, Mar. x. 22; of the sky, Mat. xvi. 3.\*

**στύλος**, ου, ὁ, a pillar, Gal. ii. 9; 1 Tim. iii. 15; Rev. iii. 12, x. 1.\*

**Στωικός**, ἡ, ὁν (στοά, partito), Stoic, Ac. xvii. 18.\*

**σύ**, σοῦ, σοί, σέ, plur. ὑμεῖς, thou, ye, the pers. pron. of second person (see Gr. § 53).

**συγγ-**. In some words commencing thus, W. H. prefer the unassimilated form *συγ-*.

**συγγένεια**, ας, ἡ, kindred, family, Lu. i. 61; Ac. vii. 3, 14.\*

**συγγενής**, ἐς, akin, as subst., a relative, Mar. vi. 4; Lu. xiv. 12; a fellow-countryman, Ro. ix. 3.

**συγγενίς**, ἰδος, ἡ, a kinswoman, Lu. i. 36 (W. H.).\*

**συγγνώμη**, ης, ἡ, permission, indulgence, 1 Cor. vii. 6.\*

**συγκ-**. In words commencing thus, W. H. prefer the unassimilated form *συγκ-*.

**συγκάθημαι**, to sit with (dat. or met. gen.), Mar. xiv. 54; Ac. xxvi. 30.\*

**συγκάθίζω**, σω, (1) to cause to sit down with, Ep. ii. 6; (2) to sit down together, Lu. xxii. 55.\*

**συγκαιο-παθεῖν**, ὦ, to suffer hardships together with, 2 Tim. i. 8, ii. 3 (W. H.). (N. T.)\*

**συγκαιουχέω**, ὦ, pass., to suffer

ill-treatment with, Heb. xi. 25. (N. T.)\*

**συγκαλέω**, ὦ, ἔσω, to call together, Lu. xv. 6; mid., to call together to one's self, Lu. ix. 1.

**συγκρύπτω**, to conceal closely, to cover up wholly, Lu. xii. 2.\*

**συγκάμπτω**, ψω, to bend to, to oppress, Ro. xi. 10 (S.)\*

**συγκата-βαίνω**, to go down with any one, Ac. xxv. 5.\*

**συγκата-θεσις**, εως, ἡ, assent, agreement, 2 Cor. vi. 16.\*

**συγκата-τίθω**, in mid., to give a vote with, to assent to (dat.), Lu. xxiii. 51.\*

**συγκата-ψηφίζω**, in pass., to be voted or classed with (μετά), Ac. i. 26.\*

**συγκεράννυμι**, 1st aor. συνεκέρασα, pass. perf. συγκέκραμαι, to mix with, to unite, 1 Cor. xii. 24; pass., to be united with, Heb. iv. 2.\*

**συγκινέω**, ὦ, ἥσω, to move together, stir up, Ac. vi. 12.\*

**συγκλείω**, σω, to inclose, to shut in, as fishes in a net, Lu. v. 6; to shut one up into (eis) or under (ὑπό, acc.) something, to make subject to, Ro. xi. 32; Gal. iii. 22, 23.\*

**συγκληρο-νόμος**, ου, ὁ, ἡ, a joint heir, a joint participant, Ro. viii. 17; Ep. iii. 6; Heb. xi. 9; 1 Pet. iii. 7.\*

**συγκοινωνέω**, ὦ, to be a partaker with, have fellowship with, Ep. v. 11; Phil. iv. 14; Rev. xviii. 4.\*

**συγκοινωνός**, ου, ὁ, ἡ, a partaker with, a co-partner, Ro. xi. 17. (N. T.)\*

**συγκοιμίζω**, to bear away together, as in burying a corpse, Ac. vii. 2.\*

**συγκρίνω**, to join together, to combine, 1 Cor. ii. 13; to compare (acc., dat.), 2 Cor. x. 12.\*

**συγκρίπτω**, to be bowed together or bent double, Lu. xiii. 11.\*

**συγκρίδα**, ας, ἡ, a coincidence, an accident, κατά συγκυρίαν, by chance, Lu. x. 31.\*

**συγχαίρω**, 2d aor. in pass. form συνεχάρην, to rejoice with (dat.), Lu. i. 58, xv. 6, 9; 1 Cor. xii. 26, xiii. 6; Phil. ii. 17, 18.\*

**συγχέω**, also συγχύω and



συγχύνω, perf. pass. συγέχυμαι, *to mingle together*; (1) *to bewilder*, Ac. ii. 6, ix. 22; (2) *to stir up, to throw into confusion*, Ac. xix. 32, xxi. 27, 31.\*

συγχύωμαι, ὦμαι, *to have dealings with* (dat.), Jn. iv. 9.\*

σὺν-χύσις, εὐς, ἡ, *confusion, disturbance*, Ac. xix. 29.\*

συ-ζάω (W. H. συν-), ὦ, ἥσω, *to live together with* (dat.), Ro. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.\*

συ-ζεύγνυμι, 1st aor. συνέζευξα, *to yoke together; to unite* (acc.), as man and wife, Mat. xix. 6; Mar. x. 9.\*

συ-ζητέω, ὦ, *to seek together, to discuss, dispute, with* (dat., or πρὸς, acc.), Mar. viii. 11, ix. 16.

συ-ζητήσις, εὐς, ἡ, *mutual questioning, disputation*, Ac. xv. 2 (W. H. ζήτησις), 7 (W. H. ζήτησις), xxviii. 29 (W. H. omit).\*

συ-ζητήτης, οὗ, ὁ, *a disputer, as the Greek sophists*, 1 Cor. i. 20. (N. T.)\*

σὺν-ζυγος, οὗ, ὁ, *a yoke-fellow, a colleague*, Phil. iv. 3 (prob. a proper name, *Syzgus*).\*

συ-ζωο-ποιέω, ὦ, 1st aor. συνεζωοποίησα, *to make alive together with*, Ep. ii. 5; Col. ii. 13. (N. T.)\*

συκάμινος, οὗ, ἡ, *a sycamino-tree*, Lu. xvii. 6.\*

συκή, ἥς, ἡ (contr. from -έα), *a fig-tree*, Mar. xi. 13, 20, 21.

συκο-μωράια, ας, ἡ (W. H. -μορέα), *a sycamore-tree*, Lu. xix. 4.\*

σύκον, οὗ, τό, *a fig*, Ja. iii. 12.

συκο-φαντέω, ὦ, ἥσω, *to accuse falsely, to defraud*, Lu. iii. 14, xix. 8 (gen. person, acc. thing).\*

συλ-αγωγέω, ὦ, *to plunder*, Col. ii. 8. (N. T.)\*

συλᾶω, ὦ, *to rob, to plunder*, 2 Cor. xi. 8.\*

συλλ-. In words commencing thus, W. H. prefer the unassimilated form συλ-.

συλ-λαλέω, 1st aor. συνελάλησα, *to talk with* (dat.), μετὰ (gen.), πρὸς (acc.), Mat. xvii. 3; Mar. ix. 4; Lu. iv. 36, ix. 30, xxii. 14; Ac. xxv. 12.\*

συλ-λαμβάνω, συλλήψομαι, συ-

νέληφα, συνέλαβον, (1) *to take together, to seize*, Mat. xxvi. 55; (2) *to conceive*, of a woman, Lu. i. 24, 31; (3) *mid., to apprehend* (acc.), *to help* (dat.), Ac. xxvi. 21; Phil. iv. 3.

συλ-λέγω, ξω, *to collect, to gather*, Mat. xiii. 28, 29, 30.

συλ-λογίζομαι, σομαι, *to reckon with one's self, to reason*, Lu. xx. 5.\*

συλ-λυπέομαι, οὔμαι, pass., *to be grieved* (ἐπὶ, dat.), Mar. iii. 5.\*

συμβ-, συμμ-, συμπ-, συμφ-. In some words commencing thus, W. H. prefer the unassimilated form συνβ-, συνμ-, συνπ-, συνφ-.

συμ-βαίνω, 2d aor. συνέβην, *to happen, to occur*, Mar. x. 32; Ac. xx. 19; perf. part. τὸ συμβεβηκός, *an event*, Lu. xxiv. 14.

συμ-βάλλω, 2d aor. συνέβαλον, *to throw together, hence, to ponder*, Lu. ii. 19; *to come up with, to encounter, with or without hostile intent* (dat.), Lu. xiv. 31; Ac. xx. 14; *to dispute with*, Ac. xvii. 18; *mid., to confer, consult with*, Ac. iv. 15; *to contribute* (dat.), Ac. xviii. 27.\*

συμ-βουλεύω, σω, *to reign together with*, 1 Cor. iv. 8; 2 Tim. ii. 12.\*

συμ-βιβάζω, ὦσω, (1) *to unite, or knit together*, Col. ii. 2, 19; (2) *to put together in reasoning, and so, to conclude*, πρῶτα, Ac. ix. 22; (3) *to teach, instruct*, 1 Cor. ii. 16.

συμ-βουλεύω, *to give advice* (dat.), Jn. xviii. 14; Rev. iii. 18; *mid., to take counsel together* (iva or inf.), Mat. xxvi. 4; Jn. xi. 53 (W. H. βουλεύομαι); Ac. ix. 23.\*

συμ-βούλιον, οὗ, τό, (1) *mutual consultation, counsel*; λαμβάνω, ποιέω συμβούλιον, *to take counsel together*, Mat. xii. 14, xxii. 15, xxvii. 1, 7, xxviii. 12; Mar. iii. 6, xv. 1; (2) *a council, a gathering of counselors*, Ac. xxv. 12.\*

σύμ-βουλος, οὗ, ὁ, *an adviser, a counselor*, Ro. xi. 34.\*

Συμεών, ὁ (Heb.), *Simeon* or

*Simon* (see Σίμων); the apostle Peter is so called, Ac. xv. 14; 2 Pet. i. 1; and four others are mentioned: (1) Lu. ii. 25, 34; (2) Lu. iii. 30; (3) Ac. xiii. 1; (4) Rev. vii. 7.\*

συμ-μαθητής, οὗ, ὁ, *a fellow-disciple*, Jn. xi. 16.\*

συμ-μαρτυρέω, ὦ, *to bear witness together with*, Ro. ii. 15, viii. 16, ix. 1; Rev. xxii. 18 (not W. H.).\*

συμ-μερίζω, in mid., *to divide together with, partake with* (dat.), 1 Cor. ix. 13.\*

συμ-μέτοχος, οὗ, *jointly partaking*, Ep. iii. 6, v. 7.\*

συμ-μιμητής, οὗ, ὁ, *a joint-imitator*, Phil. iii. 17. (N. T.)\*

συμ-μορφίζω, see συμμορφῶ. (N. T.)

σύμ-μορφος, οὗ, *similar, conformed to*, gen., Ro. viii. 29; dat., Phil. iii. 21.\*

συμ-μορφῶ, ὦ, *to bring to the same form with* (dat.), Phil. iii. 10 (W. H. συμμορφῶν, in same sense). (N. T.)\*

συμ-παθεῶ, ὦ, *to sympathize with, to have compassion on* (dat.), Heb. iv. 15, κ. 34.\*

συμ-παθής, ἐς, *sympathizing, compassionate*, 1 Pet. iii. 8.\*

συμ-παρά-γίνομαι, *to come together to* (ἐπὶ, acc.), Lu. xxiii. 48; *to stand by one, to help* (dat.), 2 Tim. iv. 16 (W. H. παραγίνομαι).\*

συμ-παρα-καλέω, ὦ, in pass., *to be strengthened together*, Ro. i. 12.\*

συμ-παρα-λαμβάνω, 2d aor. συμπάρελαβον, *to take with one's self, as companion*, Ac. xii. 25, xv. 37, 38; Gal. ii. 1.\*

συμ-παρα-μένω, μενῶ, *to remain or continue together with* (dat.), Phil. i. 25 (W. H. παραμένω).\*

συμ-πρέμει, *to be present together with*, Ac. xxv. 24.\*

συμ-πάσχω, *to suffer together with*, Ro. viii. 17; 1 Cor. xii. 26.\*

συμ-πέμπω, *to send together with*, 2 Cor. viii. 18, 22.\*

συμ-περι-λαμβάνω, *to embrace completely*, Ac. xx. 10.\*

συμ-πίνω, 2d aor. συνέπιον, *to drink together with*, Ac. x. 41.\*

συν-πιπῶ, to fall together, Lu. vi. 49 (W. H.).\*

συν-πληρῶ, ὦ, to fill completely, Lu. viii. 23; pass., to be completed, to be fully come, Lu. ix. 51; Ac. ii. 1.\*

συν-πνίγω, to choke utterly, as weeds do plants, Mat. xiii. 22; Mar. iv. 7, 19; Lu. viii. 14; to crowd upon (acc.), Lu. viii. 42.\*

συν-πολίτης, ου, ὁ, a fellow-citizen, Ep. ii. 19.\*

συν-πορεύομαι, (1) to journey together with (dat.), Lu. vii. 11, xiv. 25, xxiv. 15; (2) intrans., to come together, to assemble, Mar. x. 1.\*

συν-πόσιον, ου, τό (συνπιῶ), a drinking party, a festive company, συμπόσια συμπόσια, by companies, Mar. vi. 39.\*

συν-πρεσβύτερος, ου, ὁ, a fellow-elder, 1 Pet. v. 1. (N. T.).\*

συν-φάγω, see συνεθίω.

συν-φέρο, 1st aor. συνήνεκα, to bring together, to collect, only Ac. xix. 19; generally intrans., and often impers., to conduce to, to be profitable to, 1 Cor. x. 23; 2 Cor. xii. 1; part. τὸ συμφέρον, profit, advantage, 1 Cor. vii. 35.

συν-φθῆμι, to assent to, Ro. vii. 16.\*

συν-φeros, ου, profitable, 1 Cor. vii. 35, x. 33 (W. H. for Rec. συμφέρον).\*

συν-φυλῆτης, ου, ὁ, one of the same tribe, a fellow-countryman, 1 Th. ii. 14. (N. T.).\*

συν-φύτος, ου, grown together, united with (R. V.), Ro. vi. 5.\*

συν-φύω, 2d aor. pass. part. συμφύεις, pass., to grow at the same time, Lu. viii. 7.\*

συν-φωνέω, ὦ, ἦσω, to agree with, agree together, arrange with (dat., or μετὰ, gen.), of persons, Mat. xviii. 19, xx. 2, 13; Ac. v. 9; of things, to be in accord with, Lu. v. 36; Ac. xv. 15.\*

συν-φώνησις, εως, ἡ, concord, agreement, 2 Cor. vi. 15. (N. T.).\*

συν-φωνία, ας, ἡ, harmony, of instruments, music, Lu. xv. 25.\*

συν-φωνος, ου, harmonious, agreeing with; ἐκ συμφώνου, by agreement, 1 Cor. vii. 5.\*

συν-ψηφίζω, to compute, reckon up, Ac. xix. 19.\*

συν-ἦνυχος, ου, of one accord, Phil. ii. 2. (N. T.).\*

σύν, a prep. gov. dative, with (see Gr. § 296, W. I. § 486, Bu. 331). In composition, σύν denotes association with, or is intensive. The final ν changes to γ, λ, or μ, or is dropped, according to the initial letter of the word with which it is compounded (see Gr. § 4d, 5, Bu. 8); but W. H. usually prefer the unassimilated forms.

συν-άγω, ἄγω, (1) to bring together, to gather, to assemble, Lu. xv. 13; Jn. xi. 47; pass., to be assembled, to come together, Ac. iv. 5, xiii. 44; (2) to receive hospitably, only Mat. xxv. 35, 38, 43.

συναγωγή, ἥς, ἡ, an assembly, a congregation, synagogue, either the place, or the people gathered in the place, Lu. xii. 11, xxi. 12. Syn.: see ἐκκλησία.

συν-αγωνίζομαι, to strive together with another, to aid (dat.), Ro. xv. 30.\*

συν-αθλέω, ὦ, ἦσω, to strive together for (dat. of thing), Phil. i. 27; or with (dat. of person), Phil. iv. 3.\*

συν-αθροίζω, σω, to gather or collect together, Ac. xix. 25; pass., to be assembled together, Lu. xxiv. 33 (W. H. ἀθροίζω); Ac. xii. 12.\*

συν-αίρω, to reckon together, to make a reckoning with, Mat. xviii. 23, 24, xxv. 19.\*

συν-αιχμάλωτος, ου, ὁ, a fellow-captive or prisoner, Ro. xvi. 7; Col. iv. 10; Phil. 23. (N. T.).\*

συν-ακολουθεῖω, ὦ, ἦσω, to follow together with, to accompany, Mar. v. 37, xiv. 51 (W. H.); Lu. xiii. 49.\*

συν-αλίζω, in pass., to be assembled together with (dat.), Ac. i. 4.\*

συν-αλλάσσω, to reconcile, see συνελάυνω.

συν-ανα-βαίνω, to go up together with (dat.), Mar. xv. 41; Ac. xiii. 31.\*

συν-ανά-κειμαι, to recline together with, as at a meal, to

feast with (dat.), Mat. ix. 10; part. of συνανακείμενοι, the guests, Mar. vi. 22, 26. (Ap.)

συν-ανα-μύγνυμι, pass., to mingle together with, to keep company with (dat.), 1 Cor. v. 9, 11; 2 Th. iii. 14.\*

συν-ανα-παύομαι, σομαι, to find rest or refreshment together with (dat.), Ro. xv. 32. (S.).\*

συν-αντάω, ὦ, ἦσω, (1) to meet with (dat.), Lu. ix. 37, xxii. 10; Ac. x. 25; Heb. vii. 1, 10; (2) of things, to happen to, to befall; τὰ συναυτήσοντα, the things that shall happen, Ac. xx. 22.\*

συν-άντησις, εως, ἡ, a meeting with, Mat. viii. 34 (W. H. ὑπάντησις).\*

συν-αντι-λαμβάνω, mid., lit., to take hold together with; to assist, help (dat.), Lu. x. 40; Ro. viii. 26.\*

συν-απ-άγω, to lead away along with; in pass., to be led or carried away in mind, Ro. xii. 16 (see R. V. mrg.); Gal. ii. 13; 2 Pet. iii. 17.\*

συν-απο-θνήσκω, to die together with (dat.), Mar. xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.\*

συν-απ-όλλυμι, in mid., to perish together with (dat.), Heb. xi. 31.\*

συν-απο-στέλλω, to send together with (acc.), 2 Cor. xii. 18.\*

συν-αρμολογέω, ὦ, in pass., to be framed together, Ep. ii. 21, iv. 16. (N. T.).\*

συν-αρπάξω, σω, to seize, or drag by force (dat.), Lu. viii. 29; Ac. vi. 12, xix. 29, xxvii. 15.\*

συν-αυξάνω, in pass., to grow together, Mat. xiii. 30.\*

σύν-δεσμος, ου, ὁ, that which binds together, a band, a bond, Ac. viii. 23; Ep. iv. 3; Col. ii. 19, iii. 14.\*

συν-δέω, in pass., to be bound together with any one, as fellow-prisoners, Heb. xiii. 3.\*

συν-δοξάζω, to glorify together with (σύν), pass., Ro. viii. 17.\*

σύν-δουλος, ου, ὁ, a fellow-slave, a fellow-servant, Mat. xviii. 28-33; of Christians, a fellow-worker, a colleague, Col. i. 7.

[συν]

συνδρομή, ἥς, ἡ, a running together, a concourse, Ac. xxi. 30.\*

συνεγείρω, 1st aor. συνήγειρα, pass. συνηγέρθη; to raise together, to raise with, Ep. ii. 6; Col. ii. 12, iii. 1. (S.)\*

συνέδριον, ου, τό, a council, a tribunal, Mat. x. 17; specially, the Sanhedrin, the Jewish council of seventy-one members, usually presided over by the high priest, Mat. v. 22, xxvi. 59; the council-hall, where the Sanhedrin met, Ac. iv. 15.

συνείδησις, εως, ἡ, consciousness, Heb. x. 2; the conscience, Ro. ii. 15; 2 Cor. iv. 2, v. 11; 1 Pet. ii. 19.

συνεῖδον, 2d aor. of obs. pres., to be conscious or aware of, to understand, Ac. xii. 12, xiv. 6; perf. σύνοιδα, part. συνεῖδώς, to be privy to a design, Ac. v. 2; to be conscious to one's self (dat.) of guilt (acc.), 1 Cor. iv. 4.\*

σύνεμι, to be with (dat.), Lu. ix. 18; Ac. xxii. 11.\*

σύνεμι (εἶμι), part. συνών, to go or come with, to assemble, Lu. viii. 4.\*

συνεμ-έρχομαι, to enter together with (dat.), Jn. vi. 22, xviii. 15.\*

συν-εἰσήμενος, ου, ὁ, ἡ, a fellow-traveler, Ac. xix. 29; 2 Cor. viii. 19.\*

συν-εκλεκτός, ἡ, ὁ, elected together with, 1 Pet. v. 13. (N. T.)\*

συν-ελαύνω, ελάσω, to compel, to urge (acc. and els), Ac. vii. 26 (W. H. συναλλάσσω).\*

συν-επι-μαρτυρέω, ὦ, to unite in bearing witness, Heb. ii. 4.\*

συν-επι-τίθημι, mid., to join in assailing, Ac. xxiv. 9 (W. H. for συντίθημι).\*

συν-έπομαι, to follow with, to accompany (dat.), Ac. xx. 4.\*

συν-εργέω, ὦ, to co-operate with (dat.), to work together, 1 Cor. xvi. 16; Ro. viii. 28.

συν-εργός, ὁ, co-working, helping; as a subst., a companion in work, a fellow-worker, gen. of person, obj. with eis, or dat., or (met.) gen., 2 Cor. i. 24.

συν-έρχομαι (see Gr. § 103, 2, W. H. § 15, Bu. 58), to come or

go with, to accompany, Ac. i. 21; to come together, to assemble, Ac. i. 6, v. 16; used also of conjugal intercourse, to come or live together, Mat. i. 18.

συν-εσθίω, 2d aor. συνέφαγον, to eat with (dat., or μετά, gen.), Lu. xv. 2; Ac. x. 41, xi. 3; 1 Cor. v. 11; Gal. ii. 12.\*

σύνεσις, εως, ἡ (συνήμι), a putting together, in mind; hence, understanding, Lu. ii. 47; the understanding, the source of discernment, Mar. xii. 33.

συνετός, ἡ, ὁ, συνίημι, intelligent, prudent, wise, Mat. xi. 25; Lu. x. 21; Ac. xiii. 7; 1 Cor. i. 19.\*

συν-εδοκίω, ὦ, to be pleased together with, to approve together (dat.), Lu. xi. 48; Ac. viii. 1, xxii. 20; to be of one mind with (dat.), Ro. i. 32; to consent, agree to (inf.), 1 Cor. vii. 12, 13.\*

συν-ευχαίω, ὦ, in pass., to feast sumptuously with, 2 Pet. ii. 13; Ju. 12.\*

συν-εφ-ίστημι, to rise up together against (κατά), Ac. xvi. 22.\*

συν-έχω, ἔω, (1) to press together, to close, Ac. vii. 57; (2) to press on every side, to confine, Lu. viii. 45; (3) to hold fast, Lu. xxii. 63; (4) to urge, impel, Lu. xii. 50; 2 Cor. v. 14; (5) in pass., to be afflicted with sickness, Lu. iv. 38.

συν-ήδομαι, to delight inwardly in (dat.), Ro. vii. 22.\*

συν-ἔθεα, as, ἡ, a custom, Jn. xviii. 39; 1 Cor. vii. 7 (W. H.), xi. 16.\*

συν-ηλικιώτης, ου, ὁ, one of the same age, Gal. i. 14.\*

συν-θάπτω, 2d aor. pass. συνετάφη, in pass., to be buried together with, Ro. vi. 4; Col. ii. 12.\*

συν-θλάω, ὦ, fut. pass. συνθλασθήσομαι, to break, to break in pieces, Mat. xxi. 44; Lu. xx. 18.\*

συν-θλίβω, to press on all sides, to crowd upon, Mar. v. 24, 31.\*

συν-θρύπτω, to break in pieces, to crush, fig., Ac. xxi. 13. (N. T.)\*

συν-ἡμι, inf. συνιέναι, part. συνιών or συνιείς, fut. συνήσω, 1st aor. συνῆκα, to put together, in mind; hence, to consider, understand (acc.), to be aware (ἔρι), to attend to (ἐρί, dat.), Mat. xiii. 23, 51, xvi. 12; Mar. vi. 52.

συν-ίστημι, also συνιστάω and συνιστάω, to place together; to commend, 2 Cor. iii. 1, vi. 4; to prove, exhibit, Gal. ii. 18; Ro. iii. 5, v. 8; perf. and 2d aor., intrans., to stand with, Lu. ix. 32; to be composed of, to cohere, Col. i. 17; 2 Pet. iii. 5.

συν-οδεύω, to journey with, to accompany (dat.), Ac. ix. 7.\*

συν-οδία, as, ἡ, a company traveling together, a caravan, Lu. ii. 44.\*

συν-οικέω, ὦ, to dwell together, as in marriage, 1 Pet. iii. 7.\*

συν-οικοδομέω, ὦ, in pass., to be built up together, Ep. ii. 22.\*

συν-ομιλέω, ὦ, to talk with (dat.), Ac. x. 27.\*

συν-ομορέω, ὦ, to be contiguous to (dat.), Ac. xviii. 7. (N. T.)\*

συν-οχή, ἥς, ἡ, constraint of mind; hence, distress, anguish, Lu. xxi. 25; 2 Cor. ii. 4.\*

συν-τάσσω, ἔω, to arrange with, prescribe, appoint, Mat. xxi. 6 (W. H.), xxvi. 19, xxviii. 10.\*

συν-τέλεια, as, ἡ, a completion, a consummation, an end, Mat. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; Heb. ix. 26.\*

συν-τελέω, ὦ, ἔσω, (1) to bring completely to an end, Mat. vii. 28 (W. H. τελέω); Lu. iv. 2, 13; Ac. xxi. 27; (2) to fulfill, to accomplish, Ro. ix. 28; Mar. xiii. 4; to make, to conclude, Heb. viii. 8.\*

συν-τέμνω, to cut short, to bring to swift accomplishment, Ro. ix. 28.\*

συν-τηρέω, ὦ, (1) to preserve, to keep safe, Mat. ix. 17; Mar. vi. 20; Lu. v. 38 (W. H. omit); (2) to keep in mind, Lu. ii. 19.\*

συν-τίθημι, in mid., to place together, to make an agreement, Lu. xxii. 5; Jn. ix. 22; Ac. xxiii. 20; to assent, Ac.

- συν. 9 (W. H. συνεκτε-  
ρησι).\*
- συν-τόμος, adv., *concisely, brief-ly*, Ac. xxiv. 4.\*
- συν-τρέχω, 2d aor. συνέδραμον, *to run together, as a multi-  
tude*, Mar. vi. 33; Ac. iii. 11; *to run with* (fig.), 1 Pet. iv. 4.\*
- συν-τρίβω, ψω, *to break by  
crushing, to break in pieces*,  
Lu. ix. 39; Ro. xvi. 20; perf.  
pass. part. συντρεπιμένος,  
*bruised*, Mat. xii. 20.
- συν-τριμμα, ατος, τό, *crushing*;  
fig., *destruction*, Ro. iii. 16.  
(S.).\*
- συν-τροφος, ου, ό, *one brought  
up with, a foster-brother*, Ac.  
xiii. 1.\*
- συν-τυχάνω, 2d aor. inf. συν-  
τυχείν, *to meet with, come to*  
(dat.), Lu. viii. 19.\*
- Συντύχη, acc. η, ή, Syntyche,  
Phil. iv. 2.\*
- συν-υπο-κρίνομαι, dep. pass.,  
1st aorist συνεπεκρίθη, *to*  
*dissemble with*, Gal. ii.  
13.\*
- συν-υπουργέω, ώ, *to help to-  
gether*, 2 Cor. i. 11.\*
- συν-ωδίνω, *to be in travail to-  
gether*, Ro. viii. 22.\*
- συν-ωμοσία, ας, ή, *a swearing  
together, a conspiracy*, Ac.  
xxiii. 13.\*
- Συράκουσαι, ών, αί, Syracuse,  
Ac. xxviii. 12.\*
- Συρία, ας, ή, Syria, Lu. ii. 2.
- Σύρος, ου, ό, a Syrian, Lu. iv.  
27.\*
- Συρο-φοίνισσα (W. H. Συρο-  
φωνίκισσα, mrg., Σύρα Φοι-  
νίκισσα), ης, ή, an appellative,  
a Syrophenician woman, Mar.  
vii. 26.\*
- Σύρτις, εως, acc. ιν, ή, (a quick-  
sand), the Syrtis major, Ac.  
xxvii. 17.\*
- σύρω, *to draw, to drag*, Jn. xxi.  
8; Ac. viii. 3, xiv. 19, xvii.  
6; Rev. xii. 4.\* Syn.: see  
ελκω.
- συν-. In some words com-  
mencing thus, W. H. prefer  
the uncontracted form συν-.
- συν-σπαράσσω, έω, *to convulse  
completely* (acc.), Mar. ix. 20  
(W. H.); Lu. ix. 42.\*
- συν-σημον, ου, τό, *a concerted  
signal, a sign agreed upon*,  
Mar. xiv. 44.\*
- σύν-σωμος (W. H. σύνσωμος),  
ου, *belonging to the same  
body*; fig., of Jews and Gen-  
tiles, in one church, Ep. iii.  
6. (N. T.).\*
- συν-στασιαστής, ου, ό, *a fellow-  
insurgent* (W. H. στασιασ-  
τής), Mar. xv. 7.\*
- συν-στατικός, ή, όν, *commenda-  
tory*, 2 Cor. iii. 1.\*
- συν-σταυρόω, ώ, *to crucify to-  
gether with* (acc. and dat.);  
lit., Mat. xxvii. 44; fig., Gal.  
ii. 19. (N. T.).\*
- συν-στέλλω, (1) *to contract*, perf.  
pass. part., *contracted, short-  
ened*, 1 Cor. vii. 29; (2) *to*  
*wrap round, to swathe, as a*  
*dead body*, Ac. v. 6.\*
- συν-στανάω, *to groan together*,  
Ro. viii. 22.\*
- συν-στοιχέω, ώ, *to be in the same  
rank with*; *to answer to, to*  
*correspond to* (dat.), Gal. iv.  
25.\*
- συν-στρατιώτης, ου, ό, *a fellow-  
soldier, i.e., in the Christian*  
*service*, Phil. ii. 25; Philem.  
2.\*
- συν-στρέφω, ψω, *to roll or gather  
together*, Mat. xii. 22 (W.  
H.); Ac. xxviii. 3.\*
- συν-τροφή, ης, ή, *a gathering  
together, a riotous concourse*,  
Ac. xix. 40; *a conspiracy*, Ac.  
xxiii. 12.\*
- συν-σχηματίζω, in pass., *to con-  
form one's self, to be assim-  
ilated to* (dat.), Ro. xii. 2; 1  
Pet. i. 14.\*
- Συχάρ (W. H.), or Σιχάρ, ή,  
Sychar, Jn. iv. 5.\*
- Συχέρ, Shechem, (1) ό, the  
prince, Ac. vii. 16 (Rec., W.  
H. the city); (2) ή, the city,  
Ac. vii. 16.\*
- σφαγή, ης, ή, (1) *slaughter*, Ac.  
viii. 32; Ro. viii. 36 (S.); Ja.  
v. 5.\*
- σφάγιον, ου, τό, *a slaughtered  
victim*, Ac. vii. 42.\*
- σφάλλω, έω, pass., perf. part.  
εσφαγμένος, 2d aor. εσφάγη, *to*  
*kill by violence, to slay*, 1  
Jn. iii. 12; Rev. v. 9, vi. 4.
- σφοδρά, adv., *exceedingly, great-  
ly*, Mat. ii. 10.
- σφοδρός, adv., *exceedingly*, Ac.  
xxvii. 18.\*
- σφραγίζω, ίσω, *to seal, to set a*  
*seal upon*, (1) *for security*,  
Mat. xxvii. 66; (2) *for se-  
crecy*, Rev. xxii. 10; (3) *for*  
*designation*, Ep. i. 13; or
- (4) *for authentication*, Ro.  
xv. 28.
- σφραγίς, ιδος, ή, (1) *a seal, a*  
*signet-ring*, Rev. vii. 2; (2)  
*the impression of a seal*,  
*whether for security and*  
*secrecy*, as Rev. v. 1; or *for*  
*designation*, Rev. ix. 4; (3)  
*that which the seal attests*,  
*the proof*, 1 Cor. ix. 2.
- σφυρίς, see σφυρς.
- σφυρόν (W. H. σφυδρόν), ου,  
τό, *the ankle-bone*, Ac. iii.  
7.\*
- σχεδόν, adv., *nearly, almost*,  
Ac. xiii. 44, xix. 26; Heb. ix.  
22.\*
- σχῆμα, ατος, τό, *fashion, habit*,  
1 Cor. vii. 31; *form, appear-  
ance*, Phil. ii. 7.\* Syn.: see  
ιδέα.
- σχίζω, ίσω, *to rend, to divide*  
*asunder*, Mat. xxvii. 51;  
pass., *to be divided into fac-  
tions*, Ac. xiv. 4.
- σχίσμα, ατος, τό, *a rent, as in*  
*a garment*, Mar. ii. 21; *a*  
*division, a dissension*, 1 Cor.  
i. 10.
- σχολιον, ου, τό (dim. of σχολ-  
ος, a school), *a cord, a rope*,  
Jn. ii. 15; Ac. xxvii. 32.\*
- σχοδάω, άω, *to be at leisure*;  
*to be empty or unoccupied*,  
Mat. xii. 44; *to have leisure*  
*for* (dat.), *give one's self to*,  
1 Cor. vii. 5.\*
- σχολή, ης, ή, *leisure; a place*  
*where there is leisure for*  
*anything, a school*, Ac. xix.  
9.\*
- σώω, σώσω, perf. σέσωκα, pass.  
σέσωσμαι, 1st aor. pass. έσώ-  
θην; (1) *to save, from evil or*  
*danger*, Mat. viii. 25, xvi.  
25; (2) *to heal*, Mat. ix. 21,  
22; Jn. xi. 12; (3) *to save*,  
*i.e., from eternal death*, 1  
Tim. i. 15; part. pass. ol σω-  
ζόμενοι, *those who are being*  
*saved, i.e., who are in the*  
*way of salvation*, Ac. ii. 47.
- σώμα, ατος, τό, *a body, i.e., (1)*  
*the living body of an animal*,  
Ja. iii. 3; or *of a man, as* 1  
Cor. xii. 12, espec. as the  
medium of human life, and  
of human life as sinful; *the*  
*body of Christ, as the medi-  
um and witness of his hu-  
manity*; σώματα, Rev. xviii.  
13, *slaves*; (2) *a dead body*,  
*a corpse*, Ac. ix. 40; (3) fig.,



σωμ]

a community, the church, the mystic body of Christ, Col. i. 24; (4) any material body, plants, sun, moon, etc., 1 Cor. xv. 37, 38, 40; (5) substance, opp. to shadow, Col. ii. 17.

σωματικός, ἡ, βρ, of or pertaining to the body, 1 Tim. iv. 8; bodily, corporeal, 1 Lu. iii. 22.\*

σωματικῶς, adv., bodily, corporeally, Col. ii. 9.\*

Σωπάτρος, ου, ὁ, Sopater, Ac. xx. 4; (perh. = Σωσιπάτρος, see Ro. xvi. 21).\*

σπέρνω, σω, to heap up, to load, Ro. xii. 20; 2 Tim. iii. 16.\*

Σωσθένης, ου, ὁ, Sosthenes, (1) Ac. xviii. 17; (2) 1 Cor. i. 1.\*

Σωσιπάτρος, ου, ὁ, Sosipater, Ro. xvi. 21 (see Ac. xx. 4).\*

σωτήρ, ἡρος, ὁ, a savior, deliverer, preserver; a name given to God, Lu. i. 47; 1 Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Ju. 25; elsewhere always of Christ, 1 Lu. ii. 11; Jn. iv. 42.

σωτηρία, ας, ἡ, welfare, prosperity, deliverance, preservation, from temporal evils, Ac. vii. 25, xviii. 34; Heb. xi. 7; 2 Pet. iii. 15; specially salvation, i.e., deliverance from eternal death, viewed either as present or future, 2 Cor. i. 6; 1 Th. v. 9.

σωτήριος, ου, saving, bringing salvation, Tit. ii. 11; neut. τὸ σωτήριον, salvation, Lu. ii. 30, iii. 6; Ac. xxviii. 28; Ep. vi. 17.\*

σωφρονέω, ᾧ, ἥσω, (1) to be of sound mind, Mar. v. 15; (2) to be sober-minded, Ro. xii. 3; (3) to exercise self-control, Tit. ii. 6.

σωφρονίζω, to make sober-minded, to admonish, Tit. ii. 4.\*

σωφρονισμός, ου, ὁ, self-control, or discipline, 2 Tim. i. 7.\*

σωφρόνως, adv., soberly, with moderation, Tit. ii. 12.\*

σωφροσύνη, ης, ἡ, soundness of mind, sanity, Ac. xxvi. 25; self-control, sobriety, 1 Tim. ii. 9, 15.\*

σώφρων, ον (σῶος, σῶς, sound, and φρήν), of sound mind, self-controlled, temperate, 1 Tim. iii. 2; Tit. i. 8, ii. 2, 5.\*

T

Τ, τ, ταῦ, ταυ, τ, the nineteenth letter. As a numeral. τ' = 300; τ = 300,000.

ταβέρναι, ᾧν, αἱ (Lat.), taverns; Ac. xxviii. 15, Τρεῖς Ταβέρναι, Three Taverns, a place on the Appian Way. (N.T.)\*

Ταβιθά, ἡ (Aram.), Tabitha, Ac. ix. 36, 40.\*

τάγμα, ατος, τό, an order or series, a class, 1 Cor. xv. 23.\*

τακτός, ἡ, βν, appointed, fixed, Ac. xii. 21.\*

ταλαιπώρω, ᾧ, ἥσω, to be distressed, to be miserable, Ja. iv. 9.\*

ταλαιπωρία, ας, ἡ, hardship, misery, Ro. iii. 16; Ja. v. 1.\*

ταλαί-πωρος, ον, afflicted, miserable, Ro. vii. 24; Rev. iii. 17.\*

ταλαντιαῖος, αἶα, αἶον, of the weight of a talent, Rev. xvi. 21.\*

τάλαντον, ου, τό, a talent, of silver or gold, Mat. xviii. 24. The N. T. talent is probably the Syrian silver talent, worth about 237 dollars, rather than the Attic, worth about 1000 dollars.

ταλιθά, ἡ (Aram.), a damsel, Mar. v. 41. (N.T.)\*

ταμείον (or -μεῖον), ου, τό, a store-chamber, Lu. xii. 24; a secret chamber, Mat. vi. 6, xxiv. 26; 1 Lu. xii. 3.\*

ταῦν, adv. (τὰ νῦν, the things that now are), as respects the present, at present, now, only in Ac. (W. H. always write τὰ νῦν).

τάξις, εως, ἡ, order, i.e., (1) regular arrangement, Col. ii. 5; (2) appointed succession, 1 Lu. i. 8; (3) position, rank, Heb. v. 6.

ταπεινός, ἡ, βν, humble, lowly, in condition or in spirit; in N. T. in a good sense, Ja. i. 9, iv. 6.

ταπεινώφροσύνη, ης, ἡ, lowliness of mind, humility, real, as Phil. ii. 3; or affected, as Col. ii. 18.

ταπεινόφρων, ον, humble, 1 Pet. iii. 8 (W. H. for φιλόφρων) (S.).\*

ταπεινώω, ᾧ, ὥσω, to make or

bring low, Lu. iii. 5; to humble, humiliate, 2 Cor. xii. 21; pass., to be humbled, Lu. xviii. 14; pass., in mid. sense, to humble one's self, Ja. iv. 10.

ταπεινώσις, εως, ἡ, low condition, in circumstances, Lu. i. 48; abasement, in spirit, Ja. i. 10.

ταράσσω, ξω, to agitate, as water in a pool, Jn. v. 4 (W. H. omit), 7; to stir up, to disturb in mind, with fear, grief, anxiety, doubt, Ac. xviii. 8; 1 Pet. iii. 14.

ταραχή, ἡς, ἡ, a disturbance, Jn. v. 4 (W. H. omit); a tumult, sedition, Mar. xiii. 8 (W. H. omit).\*

τάραχος, ου, ὁ, a disturbance, Ac. xix. 23; commotion, Ac. xii. 18.\*

Ταρσός, εως, ὁ, one of Tarsus, Ac. ix. 11, xxi. 39.\*

Ταρσός, ου, ἡ, Tarsus, Ac. ix. 30.

ταρταρώω, ᾧ, ὥσω, to thrust down to Tartarus (Gehenna), 2 Pet. ii. 4. (N.T.)\*

τάσσω, ξω, (1) to assign, arrange, Ro. xiii. 1; (2) to determine; mid., to appoint, Mat. xxviii. 16.

ταῦρος, ου, ὁ, a bull, Ac. xiv. 13.

ταῦτά, by crasis for τὰ αὐτά, the same things.

ταῦτα, see οὗτος.

ταφή, ἡς, ἡ (θάπτω), a burial, Mat. xxvii. 7.\*

τάφος, ου, ὁ, a burial-place, a sepulchre, as Mat. xxiii. 27.

τάχα, adv., quickly; perhaps, Ro. v. 7; Philem. 15.\*

ταχέως, adv. (ταχύς), soon, quickly, Gal. i. 6; hastily, 2 Th. ii. 2; 1 Tim. v. 22.

ταχινός, ἡ, βν, swift, quick, 2 Pet. i. 14; ii. 1.\*

τάχος, ους, τό, quickness, speed, only in the phrase ἐν τάχει, quickly, speedily, 1 Lu. xiii. 8.

ταχύς, εἰα, ὁ, quick, swift, only Ja. i. 19; ταχύ, compar. τῷ ταχέει (W. H. τῷ ταχεί), superl. τῷ ταχέστα, adverbially, swiftly; more, most quickly.

τέ, conj. of annexation, and, both (see Gr. § 403, Wi. § 53, 2, Bu. 360 sq.).

τείχος, ους, τό, *a wall of a city*, Ac. ix. 25.

τεκμήριον, ου, τό, *a sign, a certain proof*, Ac. i. 3.\*

τεκνίον, ου, τό (dim. of τέκνον), *a little child*, Jn. xiii. 33; Gal. iv. 19; 1 Jn. ii. 1, 12, 28, iii. 7, 18, iv. 4, v. 21.\*

τεκνογονέω, ὦ, *to bear children*, 1 Tim. v. 14.\*

τεκνογονία, ας, ἡ, *child-bearing*, 1 Tim. ii. 15.\*

τέκνον, ου, τό (τεκνω), *a child, a descendant; an inhabitant*, Lu. xiii. 34; fig. of various forms of intimate union and relationship, *a disciple, a follower*, Philem. 10; hence, such phrases as τέκνα τῆς σοφίας, τέκνα ὑπακοῆς, τέκνα τοῦ φωτός, *children of wisdom, obedience, the light, and espec. τέκνα τοῦ θεοῦ, children of God*, Ro. viii. 16, 17, 21; 1 Jn.

τεκνοτροφέω, ὦ, *to bring up children*, 1 Tim. v. 10.\*

τίκτω, ουος, ὁ, *a carpenter*, Mat. xiii. 55; Mar. vi. 3.\*

τέλειος, α, ον, *perfect*, as (1) *complete in all its parts*, Ja. i. 4; (2) *full grown of full age*, Heb. v. 14; (3) *specialty of the completeness of Christian character*, *perfect*, Mat. v. 48. Syn.: see ἁγιος.

τελειότης, τῆτος, ἡ, *perfectness, perfection*, Col. iii. 14; Heb. vi. 1.\*

τελειόω, ὦ, ὥσω, (1) *to complete, to finish*, as a course, a race, or the like, Jn. iv. 34; (2) *to accomplish*, as time, or predication, Lu. ii. 43; Jn. xix. 28; (3) *to make perfect*, Heb. vii. 19; pass., *to be perfected*, Lu. xiii. 32.

τελείως (τέλειος), adv., *perfectly*, 1 Pet. i. 13.\*

τελειώσις, εως, ἡ, *completion, fulfillment*, Lu. i. 45; *perfection*, Heb. vii. 11.\*

τελειωτής, ου, ὁ, *a perfecter*, Heb. xii. 2. (N.T.)\*

τελευ-φορέω, ὦ, *to bring to maturity*, Lu. viii. 14.\*

τελευτάω, ὦ, *to end, to finish*, e.g., *life*; so, *to die*, Mat. ix. 18; Mar. vii. 10.

τελευτή, ῆς, ἡ, *end of life, death*, Mat. ii. 15.\*

τελείω, ὦ, ἔσω, τετέλεκα, τετέ-

λεσμαι, ἐτελέσθην, (1) *to end, to finish*, Rev. xx. 3, 5, 7; (2) *to fulfill, to accomplish*, Lu. ii. 39; Ja. ii. 8; (3) *to pay*, Mat. xvii. 24.

τέλος, ους, τό, (1) *an end*, Lu. i. 33; (2) *event or issue*, Mat. xxvi. 58; (3) *the principal end, aim, purpose*, 1 Tim. i. 5; (4) *a tax*, Mat. xvii. 25; Ro. xiii. 7.

τελώνης, ου, ὁ, *a collector of taxes*, Lu. iii. 12, v. 27.

τελώνιον, ου, τό, *a toll-house, a tax-collector's office*, Mat. ix. 9; Mar. ii. 14; Lu. v. 27.\*

τέρας, ατος, τό, *a wonder, a portent*; in N. T. only in plur., and joined with σημεῖα, *signs and wonders*, Ac. vii. 36; Jn. iv. 48. Syn.: see δόναμις.

Τέρτιος, ου, ὁ (Lat.), *Tertius*, Ro. xvi. 22.\*

Τέρτυλλος, ου, ὁ, *Tertullus*, Ac. xxiv. 1, 2.\*

τεσσαράκοντα, *forty*, Mat. iv. 2; Mar. i. 13.

τεσσαράκοντα-ετής, ἐς, *of forty years, age or time*, Ac. vii. 23, xiii. 18.\*

τέσσαρες, τέσσαρα, gen. ὡν, *four*, Lu. ii. 37; Jn. xi. 17.

τεσσαρες-και-δέκατος, η, ον, ord. num., *fourteenth*, Ac. xxvii. 27, 33.\*

τεταρταῖος, αλα, αἰον, *of the fourth (day)*; τεταρταῖος ἔστιν, *he has been dead four days*, Jn. xi. 39.\*

τέταρτος, η, ον, ord. num., *fourth*, Mat. xiv. 25.

τετράγωνος, ον, *four-cornered, square*, Rev. xxi. 16.\*

τετραβῖον, ου, τό, *a quaternion, or guard of four soldiers*, Ac. xii. 4.\*

τετρακισ-χίλιοι, αι, α, *four thousand*, Mar. viii. 9, 20.

τετρακόσιοι, αι, α, *four hundred*, Ac. v. 36.

τετρά-μηνος, ον, *of four months*; sc. χρόνος, *a period of four months*, Jn. iv. 35.\*

τετρα-πλός, ους, ἡ, οὖν, *fourfold*, Lu. xix. 8.\*

τετρά-πους, ουν, gen. οδος, *four-footed*, Ac. x. 12, xi. 6; Ro. i. 23.\*

τετραρχέω (W.H. τετραρχέω), ὦ, *to rule over as a tetrarch* (gen.), Lu. iii. 1.\*

τετραρχῆς (W.H. τετραρόχης), ου, ὁ, *a ruler over a fourth part of a region, a tetrarch*, applied also to rulers over any small dominion, Mat. xiv. 1.

τεύχω, see τυγχάνω.

τεφρώ, ὦ, ὥσω (τέφρα, ashes), *to reduce to ashes*, 2 Pet. ii. 6.\*

τέχνη, ης, ἡ, (1) *art, skill*, Ac. xvii. 29; (2) *an art, a trade*, Ac. xviii. 3; Rev. xviii. 22.\*

τεχνίτης, ου, ὁ, *an artificer, craftsman*, Ac. xix. 24, 38; Rev. xviii. 22; used of God, Heb. xi. 10.\* Syn.: see δημιουργός.

τήκω, *to make liquid*; pass., *to melt*, 2 Pet. iii. 12.\*

τηλ-αυγός, adv. (τῆλε, afar, αὐγή, radiance), *clearly, distinctly*, Mar. viii. 25.\*

τηλικ-ούτος, αὐτῇ, οὗτο, *so great*, 2 Cor. i. 10; Heb. ii. 3; Jn. iii. 4; Rev. xvi. 18.\*

τηρόω, ὦ, ἥσω, *to watch carefully, with good or evil design*; (1) *to guard*, Mat. xxvii. 36, 54; (2) *to keep or reserve*, 1 Cor. vii. 37; (3) *to observe, keep, enactments or ordinances*, Jn. xiv. 15, 21.

τήρησις, εως, ἡ, (1) *a prison*, Ac. iv. 3, v. 18; (2) *observance, as of precepts*, 1 Cor. vii. 19.\*

Τιβεριάς, δάος, ἡ, *Tiberias*, Jn. vi. 1, 23, xxi. 1.\*

Τιβέριος, ου, ὁ, *Tiberius*, Lu. iii. 1.\*

τίθημι, θήσω (see Gr. § 107, Wi. § 14, 1, Bu. 45 sq.), (1) *to place, set, lay, put forth, put down, put away, put aside*; mid., *to cause to put, or to put for one's self*; (2) *to constitute, to make, to render*; mid., *to assign, determine*.

τίκτω, τέκομαι, 2d aor. ἔτεκον, 1st aor. pass. ἐτέχθην, *to bear, to bring forth*, of women, Lu. i. 57, ii. 6, 7; *to produce*, of the earth, Heb. vi. 7.

τὼλω, *to pluck, to pluck off*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.\*

Τιμαῖος, ου, ὁ, *Timaeus*, Mar. x. 46.\*

τιμάω, ὦ, ἥσω, (1) *to estimate, to value at a price*, Mat. xxvii. 9; (2) *to honor, to reverence*, Mar. vii. 6, 10.

τιμή]

τιμή, ἡ, ἡ, (1) *a price*, Mat. xxvii. 6, 9; (2) *honor*, Ro. ix. 21; Heb. v. 4; 2 Tim. ii. 20, 21; 1 Pet. ii. 7.

τιμός, α, ον, *of great price, precious, honored*, Rev. xvii. 4; Heb. xiii. 4.

τιμότης, τῆτος, ἡ, *preciousness, costliness*, Rev. xviii. 19.\*

Τιμόθεος, ου, ὁ, *Timothy*, Ac. xvii. 14, 15.

Τίμων, ωνος, ὁ, *Timon*, Ac. vi. 5.\*

τιμωρέω, ὦ, *to punish* (acc.), Ac. xxii. 5, xxvi. 11.\*

τιμωρία, ας, ἡ, *punishment, penalty*, Heb. x. 29.\*

τίνω, τίσω, *to pay; with δίκην, to pay penalty, suffer punishment*, 2 Th. i. 9.\*

τις, τῆ, gen. τὶς (enclitic), indef. pron., *any one, some one* (see Gr. § 352, Wl. § 25, 2, Bu. 85, 93).

τίς, τῆ, gen. τίς; interrogative pron., *who? which? what?* (see Gr. § 350, Wl. § 25, 1, Bu. 115, 138).

Τίτιος, ου, ὁ, *Titus*, Ac. xviii. 7 (W. H.).\*

τίτλος, ου, ὁ (Lat.), *a title, an inscription*, Jn. xix. 19, 20.\*

Τίτιος, ου, ὁ, *Titus*, 2 Cor. vii. 6, 13, 14.

τοι, an enclitic part., *truly, indeed; see καίτοιγε, μέντοι, τουγαρουν, τολυνν*.

τοι-γαρ-ουν, consequently, *therefore*, 1 Th. iv. 8; Heb. xii. 1.\*

τοι-γε, although (in καίτοιγε).

τοι-ουν, indeed now, *therefore*, Lu. xx. 25; 1 Cor. ix. 26; Heb. xiii. 13; Ja. ii. 24 (not W. H.).\*

τοιοῦ-δε, τοιάδε, τοιόνδε, demonst. pron., *of this kind, such*, 2 Pet. i. 17.\*

τοιούτος, τοιαύτη, τοιούτο, demonst. denoting quality (as τοσοῦτος denotes quantity, and ὅσος simply determines), *of such a kind, such, so*, used either with or without a noun, the corresponding relative is οἷος, as, only Mar. xiii. 19; 1 Cor. xv. 48; 2 Cor. x. 11; once ὁπῶος, Ac. xxvi. 29. For τοιούτος with the article, see Gr. § 220, Wl. § 18, 4, Bu. 87.\*

τοιχος, ου, ὁ, *a wall of a house, Ac. xxiii. 3; disting. from τεῖχος, a wall of a city.\**

τόκος, ου, ὁ (*a bringing forth*), *interest, usury*, Mat. xxv. 27; Lu. xix. 23.\*

τολμάω, ὦ, ἥσω, (1) *to dare* (inf.), Mar. xi. 34; (2) *to endure*, Ro. v. 7; (3) *to be bold*, 2 Cor. xi. 21.

τολμηρότερον (τολμηρός, neut. compar. as adv., *more boldly*, Ro. xv. 15 (W. H. τολμηροτέρως).\*

τολμητής, ου, ὁ, *a daring, presumptuous man*, 2 Pet. ii. 10.\*

τομός, ἡ, βυ, *sharp, keen*, comp. τομώτερος, Heb. iv. 12.\*

τόσων, ου, τό, *a bow*, Rev. vi. 2.\*

τοπάζιον, ου, τό, *topaz*, Rev. xxi. 20. (N. T.)\*

τόπος, ου, ὁ, (1) *a place, i.e., a district or region, or a particular spot in a region; (2) the place one occupies, the room, an abode, a seat, a sheath for a sword; (3) a passage in a book; (4) state, condition; (5) opportunity*.

τοσοῦτος, τοσαύτη, τοσοῦτο, demonst. pron. denoting quantity (see τοσούτος), *so great, so much, so long; plur., so many*.

τότε, demonst. adv., *then*.

τοῦναντίον, for τὸ ἐναντίον, *on the contrary*, 2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.\*

τοῦνομα, for τὸ ὄνομα, acc. absol., *by name*, Mat. xxvii. 57.\*

τουτέστι, for τοῦτ' ἐστι (W. H. prefer the uncontracted form), *that is*, Ac. i. 19; Ro. x. 6, 7, 8.

τοῦτο, neut. of οὗτος, which see.

τρέγος, ου, ὁ, *a he-goat*, Heb. ix. 12, 13, 19, x. 4.\*

τράπεζα, ης, ἡ, *a table, (1) for food and banqueting*, Mat. xv. 27; met., *food*, Ac. xvi. 34; (2) *for money-changing or business*, Mar. xi. 15.

τραπέζιτης, ου, ὁ, *a money-changer, a banker*, Mat. xxv. 27.\*

τραῦμα, ατος, τό, *a wound*, Lu. x. 34.\*

τραυματίζω, ἰσω, *to wound*, Lu. xx. 12; Ac. xix. 16.\*

τραχηλίζω, in pass., *to be laid bare, to be laid open*, Heb. iv. 13.\*

τράχηλος, ου, ὁ, *the neck*, Lu. xv. 20; Ro. xvi. 4.

τραχύς, εἰα, ὅ, *rough, as ways*, Lu. iii. 5; as rocks in the sea, Ac. xxvii. 29.\*

Τραχυνίτης, ἰδος, ἡ, *Trachonitis*, the N.E. of the territory beyond Jordan, Lu. iii. 1.\*

τρεῖς, τρία, *three*, Mat. xii. 40.

τρέμω, *to tremble*, Mar. v. 33; Lu. viii. 47; Ac. ix. 6 (W. H. omit); *to be afraid*, 2 Pet. ii. 10.\*

τρέφω, θρέψ-ε, perf. pass. part. *θετραμμένος, to feed, to nourish*, Mat. vi. 26; Ac. xii. 20; Ja. v. 5; *to bring up, rear*, Lu. iv. 16.

τρέχω, 2d aor. ἔδραμον, (1) *to run*, in general, Lu. xv. 20; (2) *to exert one's self*, Ro. ix. 16; (3) *to make progress*, as doctrine, 2 Th. iii. 1.

τρήμα, ατος, τό, *a perforation, the eye of a needle*, Mat. xix. 24 (W. H.); Lu. xviii. 25 (W. H.).\*

τριάκοντα, οί, αἱ, τὰ, indecl., *thirty*, Mat. xiii. 8.

τριακόσιοι, αἱ, α, *three hundred*, Mar. xiv. 5; Jn. xii. 5.\*

τρίβολος, ου, ὁ, *a thrille*, Mat. vi. 16; Heb. vi. 8.\*

τρίβος, ου, ἡ, *a worn path, a beaten way*, Mat. iii. 3; Mar. i. 3; Lu. iii. 4.\*

τριετία, ας, ἡ, *a space of three years*, Ac. xx. 31.\*

τρίβω, *to grate, to gnash*, as the teeth, Mar. ix. 18.\*

τρί-μηνος, ου, *of three months*, neut. as subst., Heb. xi. 23.\*

τρίς, num. adv., *thrice*, Mat. xxvi. 34, 75.

τρί-στογος, ου, *having three stories; neut., the third story*, Ac. xx. 9.\*

τρι-χίλιοι, αἱ, α, *three thousand*, Ac. ii. 41.\*

τρίτος, η, ου, ord. num., *third; neut. τὸ τρίτον, the third part*, Rev. viii. 7; *the third time*, Mar. xiv. 41; *the third time*, Mat. xxvi. 44; τῇ τρίτῃ (sc. ἡμέρᾳ) *on the third day*, Lu. xiii. 32.

τρίχες, plur. of θρέξ, which see.

τρίχινος, η, ου, *made of hair*, Rev. vi. 12.\*

τρόμ] **τρόμος**, ου, δ, *a trembling*, from fear, Mar. xvi. 8.  
**τροπή**, ἡ, *a turning*, Ja. i. 17 (see R.V.).\*  
**τρόπος**, ου, δ, (1) *way, manner*; δὲ τρόπον, *in like manner as, as*, Mat. xxiii. 37; (2) *manner of life, character*, Heb. xiii. 5.  
**τροπο-φορέω**, ὠ, ἦσω, *to bear with the disposition or character of others*, Ac. xiii. 18 (Rec. W. H., some read ἐτροποφορήσεν, *he bore them as a nurse*). (S.V.)\*  
**τροφή**, ἡ, *food, nourishment*, Mat. iii. 4, vi. 25.  
**Τρόφμος**, ου, δ, *Trophimus*, Ac. xx. 4, xxi. 29; 2 Tim. iv. 20.\*  
**τροφός**, οὐ, ἡ, *a nurse*, 1 Th. ii. 7.\*  
**τροφο-φορέω**, ὠ, see τροπο-φορέω.  
**τροχῶ**, ἀς, ἡ, *a truck of a wheel, a path*, fig., Heb. xii. 13.\*  
**τροχός**, οὐ, δ, *a wheel*, Ja. iii. 6.\*  
**τρέβλιον**, ου, τό, *a deep dish, a platter*, Mat. xxvi. 23; Mar. xiv. 20.\*  
**τρυγῶ**, ὠ, ἦσω, *to gather*, as the vintage, Lu. vi. 44; Rev. xiv. 18, 19.\*  
**τρυγών**, όνος, ἡ (τρώω), *a turtle-dove*, Lu. ii. 24.\*  
**τριμαλίς**, ἄς, ἡ, *the eye of a needle*, Mar. x. 25; Lu. xviii. 25 (W. H. τρήμα).\*  
**τρήπημα**, ατος, τό, *a hole, the eye of a needle*, Mat. xix. 24 (W. H. text τρήμα).\*  
**Τρήφαινα**, ἡ, ἡ, *Tryphæna*, Ro. xvi. 12.\*  
**τρυφῶ**, ὠ, ἦσω, *to live luxuriously and effeminately*, Ja. v. 5.\* Syn.: see σπαταλάω.  
**τρυφή**, ἡ, ἡ, *effeminate luxury*, Lu. vii. 25; 2 Pet. ii. 13.\*  
**Τρυφῶσα**, ἡ, ἡ, *Tryphosa*, Ro. xvi. 12.\*  
**Τρωάς**, ἄδος, ἡ, *Troas*, a city of Mysia, properly Alexandria Troas, Ac. xvi. 8, 11.  
**Τρωγύλλιον**, ου, τό, *Tragylum*, Ac. xx. 15 (W. H. omit).\*  
**τρώγω**, ὠ ἐσθ, Mat. xxiv. 38; Jn. vi. 54-58, xiii. 18.\*  
**τυγχάνω**, 2d aor. ἔτυχον, perf. τέτυχα, (1) *to obtain, to get possession of* (gen.), Lu. xx. 35; Ac. xxiv. 2; (2) *to fall*

*out, to happen, to happen to be*; εἰ τυχοί, *if it should chance, it may be, perhaps*, 1 Cor. xiv. 10; 2d aor., part., τυχῶν, *ordinary, commonplace*, Ac. xix. 11; neut. τυχόν, *it may be, perhaps*, 1 Cor. xvi. 6.

**τυμπανίζω**, *to beat to death when stretched on a wheel*, Heb. xi. 35.\*

**τυπικῶς**, adv., *typically, by way of example*, 1 Cor. x. 11 (W. H.). (N.T.)\*

**τύπος**, ου, δ, (1) *a mark, an impression, produced by a blow*, Jn. xx. 25; (2) *the figure of a thing, a pattern*, Ac. vii. 44; Heb. viii. 5; (3) *an emblem, an example*, 1 Cor. x. 6; Phil. iii. 17; (4) *the form or contents of a letter*, Ac. xxiii. 25; (5) *a type*, Ro. v. 14.

**τύπτω**, ψω, *to beat, to strike*, as the breast in grief, Lu. xviii. 13; *to inflict punishment*, Ac. xxiii. 3; *to wound or disquiet the conscience*, 1 Cor. viii. 12.

**Τύραννος**, ου, δ, *Tyrannus*, Ac. xix. 9.\*

**τυρβάω**, ὠ, *to agitate or disturb in mind*, Lu. x. 41 (W. H. θορυβάω).\*

**Τύριος**, όνος, δ, ἡ (prop. adj.), *a Tyrian, an inhabitant of Tyre*, Ac. xii. 20.\*

**Τύρος**, ου, ἡ, *Tyre*, a city of Phœnicia, Mat. xi. 21, 22.

**τυφλός**, ἡ, όν, *blind*, (1) *physically*, Lu. xiv. 13, 21; (2) *mentally, i.e., stupid, dull of apprehension*, Ro. ii. 19; 2 Pet. i. 9.

**τυφλόω**, ὠ, ὤσω, *fig., to make blind or dull of apprehension*, Jn. xii. 40; 2 Cor. iv. 4; 1 Jn. ii. 11.\*

**τυφώω**, ὠ, *to raise a smoke*; pass., *fig., to be proud, to be arrogant and conceited*, 1 Tim. iii. 6, vi. 4; 2 Tim. iii. 4.\*

**τύφω**, pres. pass. part. τυφόμενος, *smoking*, Mat. xii. 20.\*

**τυφονικός**, ἡ, όν, *violent, tempestuous*, Ac. xxvii. 14.\*

**Τυχικός**, or Τύχικος (W. H.), ου, δ, *Tychichus*, 2 Tim. iv. 12.

**τυχόν**, see τυγχάνω.

## Υ

**Υ**, υ, ὑψίλων, *upsilon*, υ, the twentieth letter. As a numeral, υ' = 400; υ" = 400,000. At the commencement of a word, υ is always aspirated.

**υακίνθινος**, ἡ, όν, *of the color of hyacinth, dark purple*, Rev. ix. 17.\*

**υάκινθος**, ου, δ, *a precious stone of the color of hyacinth, jacinth*, Rev. xxi. 20.\*

**υάλινος**, ἡ, όν, *glassy, transparent*, Rev. iv. 6, xv. 2.\*

**υαλος**, ου, δ, *glass*, Rev. xxi. 18, 21.\*

**υβρίζω**, σω, *to treat with insolence, to insult*, Mat. xxii. 6; Lu. xi. 45.

**υβρις**, εως, ἡ, (1) *insolence, insult*, 2 Cor. xii. 10; (2) *damage, loss*, Ac. xxvii. 10, 21.\*

**υβριστής**, οὐ, δ, *an insolent, insulting man*, Ra. i. 30; 1 Tim. i. 13.\*

**υγιαίνω**, *to be well, to be in health*, Lu. v. 31, xv. 27; *fig., to be sound, in (ἐν) faith, doctrine, etc.*, Tit. i. 13; part. υγιαίνων, *healthful, wholesome, of instruction*, 1 Tim. i. 10.

**υγιής**, ές, (1) *sound, whole, in health*, Mat. xii. 13; Jn. v. 11, 15; (2) *fig., wholesome, of teaching*, Tit. ii. 8.

**υγρός**, ἡ, όν, *moist, green, i.e., full of sap*, Lu. xxiii. 31.\*

**ύδρια**, ας, ἡ, *a water-pot*, Jn. iii. 6, 7, iv. 28.\*

**ύδρο-ποτέω**, ὠ, *to be a water-drinker*, 1 Tim. v. 23.\*

**ύδροσκοπός**, ἡ, όν, *dropscald*, Lu. xiv. 2.\*

**ύδωρ**, ύδατος, τό, *water; ύδατα, waters, streams*, Jn. iii. 23; also *a body of water*, as Mat. xiv. 28; ύδωρ ζών, *living or running water*; *fig., of spiritual truth*, Jn. iv. 14.

**υετός**, οὐ, δ (ὦω, *to rain*), *rain*, Heb. vi. 7.

**υιο-θερία**, ας, ἡ, *adoption as a son, into the divine family*, Ro. viii. 15, 23, ix. 4; Gal. iv. 5; Ep. i. 5.\*

**υιός**, οὐ, δ, *a son*, Mat. x. 37; *a descendant*, Lu. xx. 41, 44; *the offspring or young of an animal*, Mat. xxi. 5; *an adopted son*, Heb. xi. 24; of various forms of close



[αἰ]

union and relationship (see τέκνον); a disciple or follower, Mat. xii. 27; one who resembles (gen.), Mat. v. 45; one who partakes of any quality or character, Lu. x. 6; Jn. xii. 36; ὁ υἱὸς τοῦ ἀνθρώπου, son of man (once only without art., Jn. v. 27), very often used by our Lord of himself (only once by another of him, Ac. vii. 56); sons of men denote men generally, Mar. iii. 28; Ep. iii. 5; υἱὸς τοῦ θεοῦ, son of God, used of men, Lu. xx. 36; Heb. ii. 10; usually of Christ, Mat. viii. 29; Jn. ix. 35; see also Gr. § 217 c.

ὕλη, ἡ, wood, fuel, Ja. iii. 5.\*

ὑμεῖς, plur. of σὺ, which see.

ὑμέναιος, οὐ, ὁ, Hymeneus, 1 Tim. i. 20; 2 Tim. ii. 17.\*

ὑμέτερος, α, ον, possess. pron., your, as belonging to, or as proceeding from; for the use of the article with the word, see Gr. § 223.

ὑμῶν, ὦ, ἡσώ, to sing hymns to (acc.), Ac. xvi. 25; Heb. ii. 12; to sing, Mat. xxvi. 30; Mar. xiv. 26.\*

ὑμνος, οὐ, ὁ, a hymn, a sacred song, Ep. v. 19; Col. iii. 16.\* Syn.: ψαλμὸς is used of the Psalms of the O. T.; ὕμνος designates a song of praise to God; ᾠδὴ is a general expression for a song.

ὑπ-άγω, to go away, to depart, Mar. vi. 31; Jn. vi. 67; imperat., sometimes an expression of aversion, begone, Mat. iv. 10; sometimes a farewell only, Mat. viii. 13, 32; to die, Mat. xxvi. 24.

ὑπ-ακοή, ἡς, ἡ, obedience, Ro. vi. 16. (S.)

ὑπ-ακούω, σω, (1) to listen, as at a door, to find who seeks admission, only Ac. xii. 13; (2) to hearken to; hence, to obey (dat.), Mat. viii. 27; Heb. xi. 8.

ὑπ-ανδρός, ον, subject to a husband, married, Ro. vii. 2.\*

ὑπ-αντάω, ὦ, ἡσώ, to meet (dat.), Mat. viii. 28.

ὑπ-άντησις, εως, ἡ, a meeting, Mat. viii. 34 (W. H.), xxv. 1 (W. H.); Jn. xii. 13. (S.)\*

ὑπαρξίς, εως, ἡ, goods, substance,

property, Ac. ii. 45; Heb. x.

34.\* ὑπ-άρχω, to begin to be; to be originally, to subsist; hence generally, to be, Lu. viii. 41; Ac. xxi. 20; with dat. of pers., to have, to possess, Ac. iii. 6, iv. 37; part., neut. pl., τὰ ὑπάρχοντα, things which one possesses, goods, property, Mat. xix. 21.

ὑπ-αίκω, to yield, to submit to authority, Heb. xiii. 17.\*

ὑπ-εναντίος, α, ον, opposite to, adverse, Col. ii. 14; as subst., an adversary, Heb. x. 27.\*

ὑπέρ, prep., gov. gen. and acc.: with gen., over, for, on behalf of; with acc., above, superior to (see Gr. § 303, Wi. § 474, Bu. 335); adverbially, above, more, 2 Cor. xi. 23. In composition, ὑπέρ denotes superiority (above), or aid (on behalf of).

ὑπέρ-αἶψα, in mid., to lift up one's self, to exalt one's self, to be arrogant, 2 Cor. xii. 7; 2 Th. ii. 4.\*

ὑπέρ-ακμος, ον, past the bloom of youth, 1 Cor. vii. 36.\*

ὑπέρ-άνω, adv. (gen.), above, Ep. i. 21, iv. 10; Heb. ix. 5.\*

ὑπέρ-αυξάνω, to increase exceedingly, 2 Th. i. 3.\*

ὑπέρ-βαίνω, to go beyond, to overreach, defraud, 1 Th. iv. 6.\*

ὑπέρ-βαλλόντως, adv., beyond measure, 2 Cor. xi. 23.\*

ὑπέρ-βάλλω, intrans., to surpass; N.T., only pres. part. ὑπερβάλλον, surpassing, ex-

celling, 2 Cor. iii. 10, ix. 14; Ep. i. 19, ii. 7, iii. 19.\*

ὑπέρ-βολή, ἡς, ἡ, excess, surpassing excellence, pre-eminence, 2 Cor. iv. 7, xii. 7; καθ' ὑπερβολήν, as adv., ex-

ceedingly, Ro. vii. 13; 1 Cor. xii. 31; 2 Cor. i. 8; Gal. i. 13; καθ' ὑπερβολήν, more and more exceed-

ingly (R. V.), 2 Cor. iv. 17.\*

ὑπέρ-εἶδον, to overlook, to take no notice of, Ac. xvii. 30.\*

ὑπέρ-εἵκνω, adv., beyond, 2 Cor. x. 16. (N. T.)\*

ὑπέρ-εκ-περισσοῦ, adv., beyond all measure, in the highest degree, Ep. iii. 10; 1 Th. iii.

10, v. 13.\*

ὑπέρ-εκ-τείνω, to stretch out be-

yond measure, 2 Cor. x. 14.\*

ὑπέρ-εκ-χύνω, pass., to be poured out, to overflow, Lu. vi. 38.\*

ὑπέρ-εν-τυγχάνω, to intercede for, Ro. viii. 26. (N. T.)\*

ὑπέρ-έχω, to excel, to surpass (gen.), to be supreme; N. T., only pres. part., Ro. xiii. 1;

Phil. ii. 3, iv. 7; 1 Pet. ii. 13; part. neut. τὸ ὑπερέχον,

excellency, super-eminence, Phil. iii. 8.\*

ὑπερηφάνια, ας, ἡ, pride, arrogance, Mar. vii. 22.\*

ὑπέρ-ήφανος, ον, proud, arrogant, Ja. iv. 6.

ὑπέρ-ἱλας, adv., very much, pre-eminently, 2 Cor. xi. 5,

xii. 11.\*

ὑπέρ-ικαίω, ὦ, to be more than conqueror, Ro. viii. 37. (N. T.)\*

ὑπέρ-ογκος, ον, immoderate, boastful, of language, 2 Pet.

ii. 18; Ju. 16.\*

ὑπέρ-οχή, ἡς, ἡ, superiority, excellence, 1 Cor. ii. 1; 1 Tim.

ii. 2.\*

ὑπέρ-περισσεύω, to superabound, Ro. v. 20; pass., to be very

abundant in (dat.), 2 Cor. vii. 4. (N. T.)\*

ὑπέρ-περισσός, adv., superabundantly, beyond measure, Mar.

vii. 37. (N. T.)\*

ὑπέρ-πλεονάζω, to be exceedingly abundant, 1 Tim. i. 14.\*

ὑπέρ-ψήσω, ὦ, to highly exalt, Phil. ii. 9. (S.)\*

ὑπέρ-φρονέω, ὦ, to think too highly of one's self, Ro. xii.

3.\*

ὑπερφών, ον, τὸ, the upper part of a house, an upper cham-

ber, Ac. i. 13, ix. 37, 39, xx. 8.\*

ὑπ-έχω, to submit to, to undergo (acc.), Ju. 7.\*

ὑπ-ήκοος, ον, listening to, obedient, Ac. vii. 39; 2 Cor. ii.

9; Phil. ii. 8.\*

ὑπηρέτης, ὦ, to minister to, to serve (dat.), Ac. xiii. 36, xx.

34, xxiv. 23.\*

ὑπ-ηρέτης, ον, ὁ (ἐρέτης, a rower), a servant, attendant,

specially (1) an officer, a licitor, Mat. v. 25; (2) an attendant in a synagogue, Lu.

iv. 30; (3) a minister of the gospel, Ac. xxvi. 16.

ὑπνός, ον, ὁ, sleep, Lu. ix. 32;

fig., *spiritual sleep*, Ro. xiii. 11.

**ὑπό**, prep., gov. gen. and acc., *under*: with gen., *by*, generally signifying the agent; with acc., *under, beneath*, of place, of time, or of subjection to authority (see Gr. § 304, Wi. §§ 47<sup>b</sup>, 49<sup>k</sup>, Bu. § 340 sq.). In composition, **ὑπό** denotes *subjection, diminution, concealment*.

**ὑπο-βάλλω**, to suborn, to instruct privately, Ac. vi. 11.\*

**ὑπο-γραμμός**, οὐδ., δ, a writing-copy; an example, 1 Pet. ii. 21.\*

**ὑπό-δειγμα**, ατος, τό, (1) a figure, copy, Heb. viii. 5, ix. 23; (2) an example for imitation, or for warning, Jn. xiii. 15; Heb. iv. 11; 2 Pet. ii. 6; Ja. v. 10.\*

**ὑπο-δείκνυμι**, δείξω, to show plainly, to teach, to warn, Mat. iii. 7; Lu. iii. 7, vi. 47, xii. 5; Ac. ix. 16, xx. 35.\*

**ὑπο-δέχομαι**, to receive as a guest (acc.), Lu. x. 38, xix. 6; Ac. xvii. 7, Ja. ii. 25.\*

**ὑπο-δῶ**, ὦ, ἦσω, in mid., to bind on one's sandals, to be shod with (acc.), Mar. vi. 9; Ac. xii. 8; Ep. vi. 15 (lit., *shod as to your feet*).\*

**ὑπόδημα**, ατος, τό, a sandal, Mat. iii. 11, x. 10.

**ὑπό-δικος**, ον, subject to judgment, under penalty to (dat.), Ro. iii. 19.\*

**ὑπο-ζυγιον**, ον, τό, an animal under yoke, an ass, Mat. xxi. 5; 2 Pet. ii. 16.\*

**ὑπο-ζώννυμι**, to under-gird, as a ship for strength against the waves, Ac. xxvii. 17.\*

**ὑπο-κάτω**, adv., underneath (as prep. with gen.), Rev. v. 3, 13.

**ὑπο-κρίνομαι**, dep., to act under a mask, to personate, to feign (acc., inf.), Lu. xx. 20.\*

**ὑπο-κρίσις**, εως, ἡ, lit., stage playing; hypocrisy, dissimulation, 1 Tim. iv. 2.

**ὑπο-κρίτης**, οὐδ., δ, lit., a stage player; a hypocrite, a disssembler, Mat. vi. 2, 5, 16.

**ὑπο-λαμβάνω**, 2d aor. ὑπέλαβον, (1) to take from under, to receive up, Ac. i. 9; (2) to take up a discourse, to answer, Lu. x. 30; (3) to think, to

suppose, Lu. vii. 43; Ac. ii. 15; (4) to receive, welcome, 3 Jn. 8 (W. H.).\*

**ὑπό-λειμμα** (or -λίμμα), ατος, τό, a remnant, Ro. ix. 27 (W. H.).\*

**ὑπο-λείπω**, to leave behind, pass., Ro. xi. 3.\*

**ὑπο-λήνιον**, ον, τό (ληνός), a wine-press, a pit under the wine-press, dug in the ground, Mar. xii. 1. (S.).\*

**ὑπο-λιμπάνω**, to leave behind, 1 Pet. ii. 21.\*

**ὑπο-λένω**, μένω, (1) to remain, tarry behind, Lu. ii. 43; (2) to bear up under, to endure (acc.), 1 Pet. ii. 20; (3) to persevere, to remain constant, Mat. x. 22.

**ὑπο-μνησκω**, ὑπομνήσω, 1st aor. pass. ὑπεμνήσθην, to remind (acc. of pers.), Jn. xiv. 26; mid., to be reminded, to remember, only Lu. xxii. 61.

**ὑπό-μνησις**, εως, ἡ, (1) remembrance, recollection, 2 Tim. i. 5; (2) a putting in mind, 2 Pet. i. 13, iii. 1.\*

**ὑπο-μονή**, ἡς, ἡ, a bearing up under, endurance, steadfastness, patient waiting for (gen.), Lu. viii. 15; 2 Th. iii. 5. *Syn.*: see ἀνοχή.

**ὑπο-νομῶ**, ὦ, to conjecture, to suppose, Ac. xiii. 25, xxv. 18, xxvii. 27.\*

**ὑπό-νοια**, ας, ἡ, a surmising, suspicion, 1 Tim. vi. 4.\*

**ὑπο-πλέω**, 1st aor. ὑπέπλευσα, to sail under, i.e., to leeward of (acc.), Ac. xxvii. 4, 7.\*

**ὑπο-πνέω**, 1st aor. ὑπέπνευσα, to blow gently, of the wind, Ac. xxvii. 13.\*

**ὑπο-πόδιον**, ον, τό, a footstool, Lu. xx. 43; Ac. ii. 35.

**ὑπό-στασις**, εως, ἡ, that which underlies; hence, (1) the substance, the reality underlying mere appearance, Heb. i. 3; (2) confidence, assurance, 2 Cor. ix. 4, xi. 17; Heb. iii. 14, xi. 1.\*

**ὑπο-στέλλω**, 1st aor. ὑπέστειλα, to draw back, Gal. ii. 12; mid., to shrink, to draw one's self back, Ac. xx. 27; Heb. x. 38; to withhold, conceal (acc.), Ac. xx. 20.\*

**ὑπο-στέλλω**, ἡς, ἡ, a shrinking, a drawing back, Heb. x. 39.\*

**ὑπο-στρέφω**, ψω, to turn back,

to return, intrans., Lu. ii. 43, viii. 37, 40.

**ὑπο-στράννυμι**, or -ωννώ, to spread under, Lu. xix. 36. (S.).\*

**ὑπο-ταγή**, ἡς, ἡ, subjection, sub-mission, 2 Cor. ix. 13; Gal. ii. 5; 1 Tim. ii. 11, iii. 4.\*

**ὑπο-τάσσω**, ξω, 2d aor. pass. ὑπετάγην, to place under, to subject, 1 Cor. xv. 27; mid., to submit one's self, to be obedient, Ro. xiii. 5; Ep. v. 21.

**ὑπο-τίθωμι**, to set or put under, to lay down, Ro. xvi. 4; mid., to suggest to, put in mind, 1 Tim. iv. 6.\*

**ὑπο-τρέχω**, 2d aor. ὑπέδραμον, to run under lee or shelter of, Ac. xxvii. 16.\*

**ὑπο-τύπωσις**, εως, ἡ, pattern, example, 1 Tim. i. 16; 2 Tim. i. 13.\*

**ὑπο-φέρω**, 1st aor. ὑπήνεγκα, to bear up under, to sustain, to endure, 1 Cor. x. 13; 2 Tim. iii. 11; 1 Pet. ii. 19.\*

**ὑπο-χωρέω**, ὦ, ἦσω, to withdraw, to retire, Lu. v. 16, ix. 10.\*

**ὑπωπιάω**, to strike under the eye; hence, (1) to bruise; fig., to buffet, 1 Cor. ix. 27; (2) to weary out, by repeated application, Lu. xviii. 5.\*

**ὑς**, ὅς, ὁ, ἡ, a hog, boar or sow, 2 Pet. ii. 22.\*

**ὑσσωπος**, ον, ἡ (from Heb.), hyssop, a stalk or stem of hyssop, Jn. xix. 29; a bunch of hyssop for sprinkling, Heb. ix. 19. (S.).\*

**ὑστερέω**, ὦ, ἦσω, to be behind; abs., to be lacking, to fall short, Jn. ii. 3; with obj., to be lacking in, acc., Mat. xix. 20; gen., Lu. xxii. 35; ἀπέ, Heb. xii. 15; to be lacking, Mar. x. 21; pass., to lack, to come short, 1 Cor. i. 7, viii. 8; to suffer need, Lu. xv. 14.

**ὑστέρημα**, ατος, τό, (1) that which is lacking from (gen.), Col. i. 24; 1 Th. iii. 10; (2) poverty, destitution, Lu. xxi. 4. (S.).

**ὑστέρησις**, εως, ἡ, poverty, penury, Mar. xii. 44; Phil. iv. 11. (N. T.).\*

**ὑστερος**, α, ον, compar., later, only 1 Tim. iv. 1 and Mat. xxi. 31 (W. H.); neut. as an adv., lastly, afterward,

υφα]

with gen., Mat. xxii. 27; Lu. xx. 32.

ὑψαίνω, ἡ, ὅν (ὑφαίνω, to weave), wove, Jn. xix. 23.\*  
 ὑψηλός, ἡ, ὅν, high, lofty, lit. or fig., τὰ ὑψηλά, things that are high, Ro. xii. 16; ἐν ὑψηλοῖς, on high, Heb. i. 3.

ὑψηλό-φρονίω, ὦ, to be high-minded, proud, Ro. xi. 20 (W. H. ὑψηλὰ φρόνει); 1 Tim. vi. 17. (N. T.)\*

ὑψιστός, ἡ, ὅν (superlat. of ὑψι, highly), highest, most high; neut. plur., the highest places, the heights, i.e., heaven, Lu. ii. 14; ὁ ὑψιστός, the Most High, i.e., God, Ac. vii. 48, xvi. 17; Lu. i. 32, 35, 76.

ὑψος, οὐς, τό, height, opp. to βάθος, Ep. iii. 18; Rev. xxi. 16; ἐξ ὑψους, from on high, i.e., from heaven, Lu. i. 78, xxiv. 49; so εἰς ὑψος, to heaven, Ep. iv. 8; fig., high station, Ja. i. 9.\*

ὑψόω, ὦ, ὥσω, (1) to raise on high, to lift up, as the brazen serpent, and Jesus on the cross, Jn. iii. 14, viii. 28; (2) to exalt, to set on high, Ac. ii. 33; Mat. xxiii. 12.  
 ὑψωμα, ἄτος, τό, height, Ro. viii. 39; barrier, bulwark (fig.), 2 Cor. x. 5.\*

## φ

Φ, φ, φῖ, phi, ph, the twenty-first letter. As a numeral, φ' = 500; φ = 500,000.

φάγος, οὐ, ὁ, a glutton, Mat. xi. 19; Lu. vii. 34. (N. T.)\*

φάγω, only used in fut. φάγομαι, and 2d aor. ἐφαγον; see ἐσθίω.

φαιλόνη, οὐ, ὁ (W. H. φελόνης), (Lat. pannula), a traveling-cloak, 2 Tim. iv. 13. (N. T.)\*

φαίνω, φανῶ, 2d aor. pass. ἐφάνην, (1) trans., to show, in N. T. only mid. or pass., to appear, to be seen, to seem; τὰ φαινόμενα, things which can be seen, Heb. xi. 3; (2) intrans., to shine, to give light, Jn. i. 5, v. 35. Syn. see δοκῶ.

φάλακ, ὁ (Heb.), Peleg, Lu. iii. 35.\*

φανερῆς, ὁ, ὅν, apparent, manifested, Ac. iv. 16; Gal. v. 19;

ἐν τῷ φανερώ, as adv., manifestly, openly, Ro. ii. 28.

φανερῶ, ὦ, ὥσω, to make apparent, to manifest, to disclose, Jn. vii. 4, xxi. 11; pass., to be manifested, made manifest, 1 Tim. iii. 16; 2 Cor. v. 11.

φανερῶς, adv., clearly, Ac. x. 3; openly, Mar. i. 45; Jn. vii. 10.\*

φανέρωσις, εως, ἡ, a manifestation (gen. obj.), 1 Cor. xii. 7; 2 Cor. iv. 2.\* Syn.: see ἀποκάλυψις.

φανός, οὐ, ὁ, a torch, a lantern, Jn. xviii. 3.\*

Φανουήλ, ὁ (Heb.), Phanuel, Lu. ii. 36.\*

φαντάζω, to cause to appear; pass. part. τὸ φανταζόμενον, the appearance, Heb. xii. 21.\*  
 φαντασία, ας, ἡ, display, pomp, Ac. xxv. 23.\*

φάντασμα, ἄτος, τό, an apparition, a spectre, Mat. xiv. 26; Mar. vi. 49.\*

φάραγξ, ἄγρος, ἡ, a valley, ravine, Lu. iii. 5.\*

Φαραώ, ὁ, Pharaoh, the title of ancient Egyptian kings, Ac. vii. 13, 21.

Φαρές, ὁ (Heb.), Phares, Mat. i. 3; Lu. iii. 33.\*

Φαρισαῖος, οὐ, ὁ (from the Heb. verb, to separate), a Pharisee, one of the Jewish sect so called, Mar. ii. 16, 18, 24. (N. T.)

φάρμακία (W. H. -κία), ας, ἡ, magic, sorcery, enchantment, Gal. v. 20; Rev. ix. 21 (W. H. φάρμακον), xviii. 23.\*

φαρμακεύς, εως, ὁ, a magician, sorcerer, Rev. xxi. 8 (W. H. read following).\*

φάρμακον, οὐ, τό, a drug; an enchantment, Rev. ix. 21 (W. H.).\*

φαρμακός, οὐ, ὁ (prop. adj.), a magician, sorcerer, Rev. xxi. 8 (W. H.), xxii. 15.\*

φάσις, εως, ἡ, report, tidings, Ac. xxi. 31.\*

φάσκω (freq. of φημι), to assert, to affirm, to profess, Ac. xxiv. 9, xxv. 19; Ro. i. 22; Rev. ii. 2 (W. H. omit).\*

φάτνη, ἡ, ἡ, a manger, a crib, Lu. ii. 7, 12, 16, xiii. 15.\*

φάυλος, ὁ, ὅν, good for nothing, wicked, base, Jn. iii. 20, v. 29; Ro. ix. 11 (W. H.); 2

Cor. v. 10 (W. H.); Tit. ii. 8; Ja. iii. 16.\*

φέγγος, οὐς, τό, brightness, light, Mat. xxiv. 29; Mar. xiii. 24; Lu. xi. 33 (W. H. φῶς). Syn.: see λαμπράς.

φειδομαι, φείσομαι, dep., (1) to spare (gen.), Ac. xx. 29; (2) to abstain (inf.), 2 Cor. xii. 6.

φειδομένως, adv., sparingly, 2 Cor. ix. 6.\*

φελόνης, see φαιλόνης.

φέρω, ὠσω, ἤνεγκα, ἠνέχθην (see Gr. § 103, Wi. § 15, Bu. 68), to bear, as (1) to carry, as a burden, Lu. xxiii. 26; (2) to produce fruit, Jn. xii. 24; (3) to bring, Ac. v. 16; (4) to endure, to bear with, Ro. ix. 22; (5) to bring forward, as charges, Jn. xviii. 29; (6) to uphold, Heb. i. 3; (7) pass., as nautical term, to be borne along, Ac. xxvii. 15, 17; (8) mid., to rush (bear itself on), Ac. ii. 2; to go on or advance, in learning, Heb. vi. 1. Syn.: φορέω means to bear something habitually and continuously, while in φέρω it is temporary bearing, and on special occasions.

φεύγω, ἔομαι, ἐφυγον, to flee, to escape, to shun (acc. or ἀπό), Mat. viii. 33; 1 Cor. vi. 18; Heb. xii. 34; Rev. xvi. 20.

Φήλιξ, ἰκος, ὁ, Felix, Ac. xxv. 14.

φήμη, ἡς, ἡ, a report, fame, Mat. ix. 26; Lu. iv. 14.\*

φημι, impf. ἔφην (for other tenses, see εἶπον), to say, with ὅτι, dat. of pers., πρὸς (acc.), with pers., acc. of thing (once acc., inf., Ro. iii. 8).

Φῆστος, οὐ, ὁ, Festus, Ac. xxv. 1, 4, 9.

φθάω, φθάσω, perf. ἐφθακα, (1) to be before, to precede, 1 Th. iv. 15; (2) to arrive, attain to (eis, ἀχρι, ἐπὶ), Mat. xii. 28; Lu. xi. 20; Ro. ix. 31; 2 Cor. x. 14; Phil. iii. 16; 1 Th. ii. 16.\*

φθαρτός, ἡ, ὅν (φθείρω), corruptible, perishable, Ro. i. 23; 1 Cor. ix. 25, xv. 53, 54; 1 Pet. i. 18, 23.\*

φθέγγομαι, γέγομαι, dep., to speak aloud, to utter, Ac. iv. 18; 2 Pet. ii. 16, 18.\*

φθεῖρω, φθερῶ, 2d aor. pass. ἐφθάρην, to corrupt, physically or morally, to spoil, to destroy, 2 Cor. vii. 2; Rev. xix. 2.

φθινοπωρινός, ἡ, *bn*, autumnal, Ju. 12.\*

φθόγγος, ου, ὁ (φθέγγομαι), a sound, Ro. x. 18; 1 Cor. xiv. 7.\*

φθονέω, ὦ, to envy (dat.), Gal. v. 26.\*

φθόνος, ου, ὁ, envy, Phil. i. 15; Tit. iii. 3.

φθορά, ἀτ, ἡ (φθείρω), corruption, destruction, physical or moral, 1 Cor. xv. 42, 2 Pet. i. 4.

φιάλη, ης, ἡ, a bowl, broad and flat, Rev. v. 8, xv. 7.

φιλάγαθος, ου, loving goodness, Tit. i. 8.\*

φιλαδέλφεια, ας, ἡ, Philadelphía, Rev. i. 11, iii. 7.\*

φιλαδελφία, ας, ἡ, brotherly love, love of Christian brethren, Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7.\*

φιλάδελφος, ου, loving the brethren, 1 Pet. iii. 8.\*

φιλάανδρος, ου, loving one's husband, Tit. ii. 4.\*

φιλάανθρωπία, ας, ἡ, love of mankind, benevolence, Ac. xxviii. 2; Tit. iii. 4.\*

φιλάανθρώπως, adv., humanely, kindly, Ac. xxviii. 3.\*

φιλαργυρία, ας, ἡ, love of money, avarice, 1 Tim. vi. 10.\* Syn.: see πλεονεξία.

φιλάργυρος, ου, money-loving, avaricious, Lu. xvi. 14; 2 Tim. iii. 2.\*

φιλάαντος, ου, self-loving, selfish, 2 Tim. iii. 2.\*

φιλέω, ὦ, ἥσω, (1) to love, Mat. vi. 5, x. 37; Lu. xx. 46; (2) to kiss, Mat. xxvi. 48. Syn.: see ἀγαπάω.

φιλή, ἡ, see φίλος.

φιλήπρεπος, ου, pleasure-loving, 2 Tim. iii. 4.\*

φιλήμω, ατος, τό, a kiss, Lu. vii. 45; Ro. xvi. 16.

Φιλήμων, ουος, ὁ, Philemon, Phil. i. 1.\*

Φιλήτος, or Φιλητός, ου, ὁ, Philatus, 2 Tim. ii. 17.\*

φιλία, ας, ἡ, friendship, Ja. iv. 4 (gen. obj.).\*

Φιλιππησιος, ου, ὁ, a Philip-

πίαντος, ου, οἱ, Philippi, Ac. xvi. 12, xx. 6.

Φιλίππος, ου, ὁ, Philíp. Four of the name are mentioned: (1) Jn. i. 44-47\* (2) Ac. vi. 5; (3) Lu. iii. 1; (4) Mat. xiv. 3.

Φιλόθεος, ου, loving God, 2 Tim. iii. 4.\*

Φιλόλογος, ου, ὁ, Philologus, Ro. xvi. 15.\*

φιλονεικία, ας, ἡ, love of dispute, contention, Lu. xxii. 24.\*

φιλόνικος, ου, strife-loving, contentious, 1 Cor. xi. 16.\*

φιλοξενία, ας, ἡ, love to strangers, hospitality, Ro. xii. 13; Heb. xiii. 2.\*

φιλόφενος, ου, hospitable, 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.\*

φιλοπρωτεύω, to love the first place, to desire pre-eminence, 3 Jn. 9. (N. T.)\*

φίλος, η, ου, friendly; ὁ φίλος, as subst., a friend, Lu. vii. 6, xi. 5; an associate, Mat. xi. 19; ἡ φίλη, a female friend, only Lu. xv. 9.

φιλοσοφία, ας, ἡ, love of wisdom, philosophy, in N. T. of the Jewish traditional theology, Col. ii. 8.\*

φιλόσοφος, ου, ὁ (prop. adj., wisdom-loving), a philosopher, in N. T. of Greek philosophers, Ac. xvii. 18.\*

φιλόστοργος, ου, tenderly loving, kindly affectionate to (els), Ro. xii. 10.\*

φιλότεκνος, ου, loving one's children, Tit. ii. 4.\*

φιλοτιμέομαι, οὔμαι, dep., to make a thing one's ambition, to desire very strongly (inf.), Ro. xv. 20; 2 Cor. v. 9; 1 Th. iv. 11.\*

φιλοφρόνως, adv., in a friendly manner, kindly, Ac. xxviii. 7.\*

φιλόφρων, ου, friendly, kindly, 1 Pet. iii. 8 (W. H. ταπεινόφρων).\*

φιμώω, ὦ, ὥσω, to muzzle, 1 Cor. ix. 9; to reduce to silence, Mat. xxii. 34; pass., to be reduced to silence, to be silent, Mat. xxii. 12; of a storm, Mar. iv. 39.

Φλέγων, ουτος, ὁ, Phlegon, Ro. xvi. 14.\*

φλογίζω, to inflame, to fire with passion, Ja. iii. 6.\*

φλόξ, φλογός, ἡ, a flame, Lu. xvi. 24.

φλυαρέω, ὦ, to talk idly, to make empty charges against any one (acc.), 3 Jn. 10.\*

φλύαρος, ου, prating; talking foolishly, 1 Tim. v. 13.\*

φοβερός, ὁ, *bn*, fearful, dreadful, Heb. x. 27, 31, xii. 21.\*

φοβέω, ὦ, ἥσω, to make afraid, to terrify; in N. T. only passive, to be afraid, to be terrified, sometimes with cognate acc., Mar. iv. 41; to fear (acc.), Mat. x. 26; to reverence, Mar. vi. 20; Lu. i. 50. φόβητρον (W. H. θρον), ου, τό, a terrible sight, a cause of terror, Lu. xxi. 11.\*

φόβος, ου, ὁ, (1) fear, terror, alarm, Mat. xiv. 26; (2) the object or cause of fear, Ro. xiii. 3; (3) reverence, respect, 1 Pet. ii. 18; towards God, Ro. iii. 18; 1 Pet. i. 17. Syn.: see δειλία.

Φοιβήτης, ἡ, Phoebe, Ro. xvi. 1.\*

Φοινίκη, ης, ἡ, Phœnicia or Phœnicia, Ac. xi. 19, xv. 3, xxi. 2.

φοίνιξ, ικος, ὁ, a palm-tree, a palm branch, Jn. xii. 13; Rev. vii. 9.\*

Φοινίξ, ικος, ὁ, a proper name, Phœnicia, a city of Crete, Ac. xxvii. 12.\*

φονεύς, έως, ὁ, a murderer, Ac. vii. 52, xxviii. 4.

φονεύω, σω, to murder, Mat. xxiii. 31, 35; Ja. iv. 2.

φόνος, ου, ὁ, murder, slaughter, Heb. xi. 37; Rev. ix. 21.

φορέω, ὦ, έσω, to bear about, to wear, Mat. xi. 8; Ju. xix. 5; Ro. xiii. 4; 1 Cor. xv. 49; Ja. ii. 3.\* Syn.: see φέρω.

φόροισι, ου, τό (Lat.), forum (see Ἀππίος), Ac. xxviii. 15. (N. T.)\*

φόρος, ου, ὁ (φέρω), a tax, especially on persons, Lu. xx. 22, xxiii. 2; Ro. xiii. 6, 7.\*

φορτίζω, perf. pass. part. φορτισμένος, to load, to burden, Mat. xi. 28; Lu. xi. 46.\*

φορτίον, ου, τό, a burden, Mat. xi. 30; the freight of a ship, Ac. xxvii. 10 (W. H.); the burden of ceremonial observances, Mat. xxiii. 4; Lu. xi. 46; the burden of faults, Gal. vi. 5.\*

φόρτος, ου, ὁ, load, a ship's cargo, Ac. xxvii. 10 (W. H. read φορτίον).\*



φορ]

Φορουνάτος, ου, ὁ (Lat.), *Forinnatus*, 1 Cor. xvi. 17.\*

φραγῆλλον, ου, τὸ (Lat.), a scourge, Jn. ii. 15. (N. T.)\*

φραγῆλλω, ὦ (Lat.), to flagellate, to scourge, Mat. xxviii. 26; Mar. xv. 15. (N. T.)\*

φραγμός, οὐ, ὁ, a hedge, Mat. xxi. 33; Mar. xii. 1; Lu. xiv. 23; fig., partition, Ep. ii. 14.\*

φράζω, ἀσω, to declare, explain, interpret, Mat. xiii. 36 (not W. H.), xv. 15.\*

φράσσω, ξω, to stop, to close up, Ro. iii. 19; 2 Cor. xi. 10; Heb. xi. 33.\*

φρέαρ, φρέατος, τὸ, a pit, a well, Jn. iv. 11, 12.

φραναπατάω, ὦ, to deceive the mind, to impose upon (acc.), Gal. vi. 3. (N. T.)\*

φρεν-απάτης, ου, ὁ, a mind-deceiver, Tit. i. 10. (N. T.)\*

φρήν, φρενός, ἡ (lit. diaphragm), plur. αἱ φρένες, the mind, the intellect, 1 Cor. xiv. 20.

φρίσσω, to shudder, Ja. ii. 19.\*

φρονέω, ὦ, ἥσω (φρήν), (1) to think (abs.), 1 Cor. xiii. 11; (2) to think, judge (acc.), Gal. v. 10; (3) to direct the mind to, to seek for (acc.), Ro. viii. 5; (4) to observe, a time as sacred, Ro. xiv. 6; (5) with ὑπέρ, to care for, Phil. iv. 10.

φρόνημα, ατος, τὸ, thought, purpose, Ro. viii. 6, 7, 27.\*

φρόνησις, εως, ἡ, understanding, Lu. i. 17; Ep. i. 8.\* Syn.: see γνώσις.

φρόνιμος, ου, intelligent, prudent, Lu. xii. 42; 1 Cor. x. 15.

φρονίμως, adv., prudently, Lu. xvi. 8.\*

φροντίζω, to be thoughtful, to be careful, inf., Tit. iii. 8.\*

φρουρέω, ὦ, to guard, to keep, as by a military guard, lit., 2 Cor. xi. 32; fig., Gal. iii. 23 (as if in custody); Phil. iv. 7 (in security); 1 Pet. i. 5 (in reserve).\*

φρυάσσω, ξω, to rage, Ac. iv. 25. (S.)\*

φρύγανον, ου, τὸ, a dry stick, for burning, Ac. xxviii. 3.\*

Φρυγία, ας, ἡ, Phrygia, Ac. ii. 10, xvi. 6, xviii. 23.

Φύγελλος (W. H. -ελος), ου, ὁ, Phygellus, 2 Tim. i. 15.\*

φυγῆ, ἥς, ἡ, flight, Mat. xiv. 20; Mar. xiii. 18 (W. H. omit).\*

φυλακή, ἥς, ἡ, (1) a keeping guard, a watching, Lu. ii. 8; espec. of the four watches into which the night was divided, Mat. xiv. 25, Lu. xii. 38; (2) a guard, i.e., men on guard, a watch, Ac. xii. 10; (3) a prison, Mat. v. 25; (4) an imprisonment, 2 Cor. vi. 5.

φυλακίζω, to imprison, Ac. xxii. 19. (S.)\*

φυλακτήρια, ων, τὰ (plur. of adj.), a safeguard, an amulet, a phylactery, a slip of parchment, with Scripture words thereon, worn by the Jews, Mat. xxiii. 5.\*

φύλαξ, ακος, ὁ, a keeper, sentinel, Ac. v. 23, xii. 6, 19.\*

φύλασσω, ξω, (1) to keep guard, or watch over, Ac. xii. 4; (2) to keep in safety, Lu. xi. 21; (3) to observe, as a precept, Gal. vi. 13; (4) mid., to keep one's self from (acc. or ἀπὸ), Lu. xii. 15; Ac. xxi. 25.

φυλή, ἥς, ἡ, (1) a tribe, of Israel, Heb. vii. 13, 14; (2) a race, or people, Rev. xiii. 7, xiv. 6.

φύλλον, ου, τὸ, a leaf, Mar. xi. 13.

φύραμα, ατος, τὸ, a mass kneaded, a lump, as of dough or clay, Ro. ix. 21, xi. 16; 1 Cor. v. 6, 7; Gal. v. 9.\*

φυσικός, ἡ, δν, natural, as (1) according to nature, Ro. i. 26, 27; (2) merely animal. 2 Pet. ii. 12.\*

φυσικῶς, adv., by nature, Ju. 10.\*

φυσίω, ὦ, to inflate, to puff up, 1 Cor. viii. 1; pass., to be inflated, arrogant, 1 Cor. iv. 6, 18, 19, v. 2, xiii. 4; Col. ii. 18.\*

φύσις, εως, ἡ, generally, nature; specially, (1) natural birth, Gal. ii. 15; (2) natural disposition, propensity, Ep. ii. 3; (3) native qualities, or properties, Ja. iii. 7; 2 Pet. i. 4.

φυσίωσις, εως, ἡ, a puffing up, pride, 2 Cor. xii. 20. (N. T.)\*

φύτεα, ας, ἡ, a plant, Mat. xv. 13.\*

φύτεω, σω, to plant, abs., or with acc., Mat. xxi. 33; 1 Cor. iii. 6, 8.

φύω, σω, 2d aor. pass. ἐφώνη, part. φῶεις, to produce; pass., to grow, Lu. viii. 6, 8; intrans., to spring up, Heb. xii. 15.\*

φωλέος, οὐ, ὁ, a burrow, a hole, Mat. viii. 20; Lu. ix. 58.\*

φωνέω, ὦ, ἥσω, (1) to sound, to utter a sound or cry, Lu. viii. 8; espec. of cocks, to crow, Mar. xiv. 30; (2) to call to, to invite (acc.), Mat. xx. 32; Lu. xiv. 12; (3) to address, to name, acc. (nom. of title), Jn. xiii. 13.

φωνή, ἥς, ἡ, (1) a sound, musical or otherwise, 1 Cor. xiv. 7, 8; Rev. vi. 1, xiv. 2, xix. 1, 6; (2) an articulate sound, a voice, a cry, Lu. xvii. 13; Ac. iv. 24; (3) a language, 1 Cor. xiv. 10.

φῶς, φωτός, τὸ (countr. from φάος, from φάω, to shine), (1) lit., light, Mat. xvii. 2; Jn. xi. 9; a source of light, Lu. xxii. 56; Ja. i. 17; brightness, Rev. xxii. 5; ἐν τῷ φωτί, publicly, Mat. x. 27; (2) fig., light, as an appellation of God, 1 Jn. i. 5; as a symbol of truth and purity, espec. the truth of Christ, Jn. iii. 19, 20, 21; used of Christ, Jn. i. 7, 8. Syn.: see λαμπράς.

φωστήρ, ἥρος, ὁ, (1) a luminary, Phil. ii. 15; (2) brightness, splendor, Rev. xxi. 11.\* Syn.: see λαμπράς.

φωσ-φόρος, ου, light-bearing, radiant; the name of the morning star (Lat. *Lucifer*), the planet Venus, 2 Pet. i. 19.\*

φωτεινός (W. H. -τινός), ἡ, δν, bright, luminous, full of light, lit., Mat. xvii. 5; fig., Mat. vi. 22; Lu. xi. 34, 36.\*

φωτίζω, ἰσω, pass. perf. ἐφωτίσμαι, 1st aor. ἐφωτίσθην; (1) to light up, illumine, lit. or fig. (acc., but ἐπὶ in Rev. xxii. 5), Lu. xi. 36; (2) to bring to light, make evident, 1 Cor. iv. 5.

φωτισμός, οὐ, ὁ, light, lustre, illumination, 2 Cor. iv. 4, 6. (S.)\*

## X

**Χ, χ, χι** *chi, ch*, guttural, the twenty-second letter. As a numeral, **χ** = 600; **χ** = 600,000.

**χαίρω**, χαρήσσομαι, 2d aor. pass. as act. ἐχάρην, *to rejoice, to be glad*, Lu. xv. 5, 32; Jn. iii. 29; impv. χαίρε, χαίρετε, *hail!* Mat. xxvi. 49; inf. χαίρειν, *greeting*, Ac. xv. 23.

**χάλασα**, ης, ἡ, *hail*, Rev. viii. 7, xi. 19, xvi. 21.\*

**χαλάω**, ᾶ, δάω, 1st aor. pass. ἐχάλασθην, *to let down, to lower*, Mar. ii. 4; L. v. 4, 5; Ac. ix. 25, xxvii. 17, 30; 2 Cor. xi. 33.\*

**Χαλδαίος**, ου, ὁ, *a Chaldean*, Ac. vii. 4.\*

**χαλεπός**, ῆ, ὅς, (1) *hard, troublesome*, 2 Tim. iii. 1; (2) *harsh, fierce*, Mat. viii. 28.\*

**χαλιν-αγωγέω**, ᾶ, *to bridle, to curb*, Ja. i. 26, iii. 2. (N.T.)\*

**χαλινός**, οῦ, δ, *a bridle, a curb*, Ja. iii. 3; Rev. xiv. 20.\*

**χάλκεος**, οὗς, ῆ, οὖν, *brazen*, Rev. ix. 20.\*

**χαλκεύς**, ἔως, ὁ, *a worker in brass or copper*, 2 Tim. iv. 14.\*

**χαλκηδών**, ὄνος, ὁ, *chalcidony, a precious stone*, Rev. xxi. 10.\*

**χαλκίον**, ου, τό, *a brazen vessel*, Mar. vii. 4.\*

**χαλκο-λίβανον**, ου, τό (or -νος, ου, ῆ), meaning uncertain, either *some precious metal*, or *frankincense* (λίβανος) of *a yellow color*, Rev. i. 15, ii. 8. (N.T.)\*

**χαλκός**, οῦ, δ, *copper, brass, money*, Mar. vi. 8, 1 Cor. xiii. 1.

**χαμαί**, adv., *on or to the ground*, Jn. ix. 6, xviii. 6.\*

**Χαναάν**, ῆ, *Canaan*, Ac. vii. 11, xiii. 19.\*

**Χαναναῖος**, αἰα, αἰών, *Canaanite, i.e., Phoenician*, Mat. xv. 22.\*

**χαρά**, ἄς, ἡ, *joy, gladness*, Gal. v. 22; Col. i. 11; *a source of joy*, 1 Th. ii. 19, 20.

**χάραγμα**, ατος, τό, *sculpture, a stamp*, 29; *engraving, a stamp, a sign*, Rev. xiv. 9, 11, xvi. 2.

**χαρακτήρ**, ῆπος, ὁ, *an impres-*

*sion, an exact reproduction*, Heb. i. 3.\*

**χάραξ**, ακος, ὁ, *a palisade, a mound for besieging*, Lu. xix. 43.\*

**χαρίζομαι**, ἰσομαι, dep. mid., fut. pass. χαρισθήσομαι, (1) *to show favor to* (dat.), Gal. iii. 18; (2) *to forgive* (dat. pers., acc. thing), 2 Cor. xii. 10; Ep. iv. 32; Col. ii. 13; (3) *to give freely, bestow*, Lu. vii. 21; 1 Cor. ii. 12.

**χάρις**, ιτος, acc. χάριν and χάριτα (W. H. in Ac. xxiv. 27; Ju. 4), ῆ, (1) *objectively, agreeableness, charm*, Lu. iv. 22; (2) *subjectively, inclination towards, favor, kindness, liberality, thanks*, Lu. i. 30, ii. 40, 52; Ac. ii. 47, xxiv. 27; χάριν εἶχειν, *to thank; χάριν εἶχειν πρὸς*, *to be in favor with; especially of the undeserved favor of God or Christ*, 2 Cor. iv. 15, xii. 9; χάριν, used as prep. with gen. (lit., *with inclination towards*), *for the sake of, on account of*, Ep. iii. 14; 1 Tim. v. 14; Tit. i. 11.

**χάρισμα**, ατος, τό, *a gift of grace, an undeserved favor from God to man*, Ro. i. 11, v. 15, 16, vi. 23, xi. 29, xii. 6; 1 Cor. i. 7, vii. 7, xii. 4, 9, 28, 30, 31; 2 Cor. i. 11; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Pet. iv. 10.\*

**χαριτώω**, ᾶ, *to favor, bestow freely on* (acc.), Ep. i. 6; pass., *to be favored*, Lu. i. 28. (Ap.)\*

**Χαρράν**, ῆ (Heb.), *Charran or Haran*, Ac. vii. 2, 4.\*

**χάρτης**, ου, ὁ, *paper*, 2 Jn. 12.\*

**χάσμα**, ατος, τό, *a gap, a gulf*, Lu. xvi. 26.\*

**χείλος**, ους, τό, *a lip; plur., mouth*, Mat. xv. 8; 1 Cor. xiv. 21; fig., *shore*, Heb. xi. 12.

**χειμάζω**, in pass., *to be storm-beaten, or tempest-tossed*, Ac. xxvii. 18.\*

**χειμάρρος**, ου, ὁ, *a storm-brook, a wintry torrent*, Jn. xviii. 1.\*

**χειμών**, ὄνος, ὁ, (1) *a storm, a tempest*, Ac. xxvii. 20; (2) *winter, the rainy season*, Mat. xxiv. 20.

**χεῖρ**, χειρός, ῆ, *a hand*, Lu. vi. 6; 1 Tim. ii. 8; met., *for any exertion of power*, Mat. xvii. 22; Lu. ix. 44; espec. in the phrases *the hand of God, the hand of the Lord*, for help, Ac. iv. 30, xi. 21; for punishment, Heb. x. 31.

**χειραγωγέω**, ᾶ, *to lead by the hand*, Ac. ix. 8, xxii. 11.\*

**χειρ-αγωγός**, ὄν, *leading one by the hand*, Ac. xiii. 11.\*

**χειρό-γραφον**, ου, τό, *a handwriting, a bond; fig., of the Mosaic law*, Col. ii. 14.\*

**χειρο-ποίητος**, ου, *done or made with hands*, Mar. xiv. 58; Ac. vii. 48, xvii. 24; Ep. ii. 11; Heb. ix. 11, 24.\*

**χειρο-τονέω**, ᾶ, *to vote by stretching out the hand, to choose by vote*, 2 Cor. viii. 19; *to appoint*, Ac. xiv. 23.\*

**χείρων**, ου, compar. of κακός (which see), *worse*, Mat. xii. 45; *worse, more severe*, Heb. x. 29; εἰς τὸ χειρόν, *worse*, Mar. v. 26; ἐπὶ τὸ χειρόν, *worse and worse*, 2 Tim. iii. 13.

**ξεροβύβις** (W. H. *Xeroubelis*), τὰ, *cherubim*, the Heb. plural of cherub, the golden figures on the mercy-seat, Heb. ix. 5. (S.)\*

**χήρα**, ας, ἡ, *a widow*, Ac. vi. 1, ix. 39, 41; Ja. i. 27.

**χθές** (W. H. *exthés*), adv., *yesterday*, Jn. iv. 52; Ac. vii. 28; Heb. xiii. 8.\*

**χιλ-αρχος**, ου, ὁ, *a commander of a thousand men, a military tribune*, Ac. xxi. xxv.

**χιλιάς**, ἄδος, ῆ, *a thousand*, Lu. xiv. 31; 1 Cor. x. 8.

**χίλιοι**, αἱ, α, *a thousand*, 2 Pet. iii. 8; Rev. xi. 3.

**Χίος**, ου, ῆ, *Chios*, Ac. xx. 15.\*

**χιτών**, ὄνος, ὁ, *a tunic, an under-garment*, Lu. iii. 11, vi. 29; *a garment*, Mar. xiv. 63. Syn.: see ἱμάτιον.

**χιών**, ὄνος, ῆ, *snow*, Mat. xxviii. 3; Mar. ix. 3 (W. H. omit); Rev. i. 14.\*

**χλαμύς**, ὄδος, ῆ, *a short cloak worn by Roman officers and magistrates*, Mat. xxvii. 28 31.\* Syn.: see ἱμάτιον.

χλε]

χλευάζω, *to mock, scoff* (abs.), Ac. ii. 13 (W. H. διαχλευάζω), xvii. 32.\*

χλιαρός, ἄ, ὄν, *lukewarm*, Rev. iii. 16.\*

Χλόη, ης, ἡ, *Chloe*, 1 Cor. i. 11.\*

χλωρός, ἄ, ὄν, (1) *green*, Mar. vi. 39; Rev. viii. 7, ix. 4; (2) *pale*, Rev. vi. 8.\*

χξϛ, *six hundred and sixty-six*, Rev. xiii. 18 (W. H. write the numbers in full).\*

χοϊκός, ἄ, ὄν, *earthy, made of earth*, 1 Cor. xv. 47-49. (N. T.)\*

χοϊνίξ, ικος, ἡ, *a chanix*, a measure containing two sextarii (see ξέστης), Rev. vi. 6.\*

χοῖρος, ον, ὁ, plur., *swine*, Lu. viii. 32, 33, xv. 15, 16.

χολάω, ὢ, *to be angry* (dat.), Jn. vii. 23.\*

χολή, ἡς, ἡ (1) *gall*, fig., Ac. viii. 23; (2) *perh. bitter herbs*, such as wormwood, Mat. xxvii. 34.\*

χόος, see χοῖς.

Χορᾶζιν (W. H. Χοραζην), ἡ, *Chorazin*, Mat. xi. 21; Lu. x. 13.\*

χορ-ηγέω, ὦ, *to lead or furnish a chorus*; hence, *to furnish abundantly, to supply*, 2 Cor. ix. 10; 1 Pet. iv. 11.\*

χορός, οὔ, ὁ, a *dance, dancing*, plur., Lu. xv. 25.\*

χορτάζω, *to feed, to satisfy with* (gen. or ἀπό), Mat. v. 6, xv. 33; Mar. viii. 4; Lu. xvi. 21.

χόρτασμα, ατος, τό, *food, sustenance*, Ac. vii. 11.\*

χόρτος, ον, ὁ, *grass, herbage*, Mat. vi. 30; *growing grain*, Mat. xiii. 26; *hay*, 1 Cor. iii. 12.

Χουζαί, ἄ, ὁ, *Chuzas*, Lu. viii. 3.\*

χούς, οὔς, acc. οὖν, ὁ, *dust*, Mar. vi. 11; Rev. xviii. 19.\*

χράσσειν, ὡμαι, dep. (prop. mid. of χράω), *to use* (dat.), *to make use of*, 1 Cor. ix. 12, 15; 2 Cor. xiii. 10 (dat. om.); *to deal with*, Ac. xxvii. 3.

χράω, see κίχρημα.

χρεία, ας, ἡ, (1) *need, necessity*, plur., *necessities*, Mar. xi. 3; Tit. iii. 14; ἔχω χηelar, *to need*, Jn. xiii. 10; (2) *business*, Ac. vi. 3.

χρεοφιλότης (W. H. χρεοφιλότης), ον, ὁ, a *debtor*, Lu. vii. 41, xvi. 5.\*

χρή, impers. (from χράω), *it is necessary, it is proper* (acc. and inf.), Ja. iii. 10.\*

χρήζω, *to have need of, to need* (gen.), Lu. xi. 8, xii. 30.

χρήμα, ατος, τό, a *thing of use; money*, sing., only Ac. iv. 37; plur., *riches, money*, Mar. x. 23; Ac. viii. 18, 20.

χρηματίζω, ἰσω, *to transact business*; hence, (1) *to utter an oracle, to give a divine warning*, Lu. ii. 26; Heb. xii. 25; pass., *to receive a divine response, be warned of God*, Mat. ii. 12, 22; Ac. x. 22; Heb. viii. 5, xi. 7; (2) *to receive a name, to be called*, Ac. xi. 26; Ro. vii. 3.\*

χρηματισμός, οὔ, ὁ, *an oracle*, Ro. xi. 4.\*

χρήσιμος, η, ον, *useful, profitable*, 2 Tim. ii. 14.\*

χρήσις, εως, ἡ, *use*, Ro. i. 26, 27.\*

χρηστεύομαι, dep., *to be kind*, 1 Cor. xiii. 4. (N. T.)\*

χρηστο-λογία, ας, ἡ, a *kind address*; in a bad sense, *plausible speaking*, Ro. xvi. 18. (N. T.)\*

χρηστός, ἄ, ὄν, *useful, good*, 1 Cor. xv. 33; *gentle, pleasant*, Lu. v. 39; *kind*, 1 Pet. ii. 3; τὸ χρηστὸν, *kindness*, Ro. ii. 4.

χρηστότης, τητος, ἡ, (1) *goodness*, generally, Ro. iii. 12; (2) *specially, benignity, kindness*, Col. iii. 12. Syn.: see ἀγαθωσύνη.

χρίσμα, ατος, τό, *an anointing*, 1 Jn. ii. 20, 27.\*

Χριστιανός, οὔ, ὁ, a *Christian*, Ac. xi. 26, xxvi. 28; 1 Pet. iv. 16.\*

χριστός, οὔ, ὁ (verbal adj. from χρίω), *anointed*; as a proper name, *the Messiah, the Christ* (see Gr. § 217e, Wi. § 18, 9, note 1, Bu. 89), Mat. xxiii. 10, etc.

χρίω, σω, *to anoint, to consecrate by anointing*, as Jesus, the Christ, Lu. iv. 18; Ac. iv. 27, x. 38; Heb. i. 9; applied also to Christians, 2 Cor. i. 21. Syn.: see ἀλείφω.

χρονίζω, *to delay, to tarry*, Mat.

xxiv. 48, xxv. 5; Lu. i. 21, xii. 45; Heb. x. 37.\*

χρόνος, ον, ὁ, (1) *time*, generally, Lu. iv. 5; Gal. iv. 4; (2) *a particular time, or season*, Mat. ii. 7; Ac. i. 7. Syn.: see καιρός.

χρονο-τριβέω, ὦ, *to wear away time, to spend time*, Ac. xx. 16.\*

χρόσιος, οὔς, ἡ, οὖν, *golden*, 2 Tim. ii. 20; Heb. ix. 4.

χρυσίον, ον, τό (dim. of χρυσός), *a piece of gold, a golden ornament*, Ac. iii. 6; 1 Pet. iii. 3.

χρυσό-δακτύλιος, ον, *adorned with a gold ring*, Ja. ii. 2. (N. T.)\*

χρυσό-λίθος, ον, ὁ (α golden stone), *a gem of a bright yellow color, a topaz*, Rev. xxi. 20. (S.)\*

χρυσό-πρασινός, ον, ὁ, a *gem of a greenish-golden color, a chrysoprase*, Rev. xxi. 20. (N. T.)\*

χρυσός, οὔ, ὁ, *gold, anything made of gold, gold coin*, Mat. ii. 11, x. 9; Ja. v. 3.

χρυσώω, ὠ, *to adorn with gold, to gild*, Rev. xvii. 4, xviii. 16.\*

χρῶς, χρωτός, ὁ, *the skin*, Ac. xix. 12.\*

χωλός, ἄ, ὄν, *lame*, Ac. iii. 2; *deprived of a foot*, Mar. ix. 45.

χώρα, ας, ἡ, (1) *a country, or region*, Jn. xi. 54; (2) *the land*, opposed to the sea, Ac. xxvii. 27; (3) *the country*, dist. from town, Lu. ii. 8; (4) plur., *fields*, Jn. iv. 35.

χωρεύω, ὠ, ἦσω, lit., *to make room*; hence, (1) *to have room for, receive, contain*, Mat. xix. 11, 12; Jn. ii. 6, xxi. 25; 2 Cor. vii. 2; impers., *to be room for*, Mar. ii. 2; (2) *to make room by departing, to go*, Mat. xv. 17; *to make progress*, Jn. viii. 37; *to turn one's self*, 2 Pet. iii. 9.\*

χωρίζω, ἰσω, *to put apart, to separate*, Mat. xix. 6; mid. (1st aor. pass.), *to separate one's self, of divorce*, 1 Cor. vii. 11, 15; *to depart, to go away* (ἀπό or ἐκ), Ac. i. 4, xviii. 1.

χωρίον, ον, τό, a *place, a field*

Mar. xiv. 32; plur., *lands*, Ac. iv. 34; *a farm, estate*, Ac. xxviii. 7.

**χωρίς**, adv., *separately, by itself*, only Jn. xx. 7; as prep. gov. gen., *apart from, without*, Jn. xv. 5; Ro. iii. 21; *besides, exclusive of*, Mat. xiv. 21.

**χώρος**, ου, ὁ (Lat. *Caurus*), *the N.W. wind*; used for the N.W. quarter of the heavens, Ac. xxvii. 12. (N. T.)\*

Ψ

**Ψ, ψ, ψι**, *psi*, *ps*, the twenty-third letter. As a numeral,  $\psi' = 700$ ;  $\psi = 700,000$ .

**ψάλλω**, ψαλῶ, *to sing*, accompanied with instruments, *to sing psalms*, Ro. xv. 9; 1 Cor. xiv. 15; Ep. v. 19; Ja. v. 13.\*

**ψαλμός**, οὐ, ὁ, *a psalm, a song of praise*, Ep. v. 19; Col. iii. 16; plur., *the book of Psalms* in the O. T., Lu. xxiv. 44. *Syn.*: see ὕμνος.

**ψευδ-ἀδελφος**, ου, ὁ, *a false brother, a pretended Christian*, 2 Cor. xi. 26; Gal. ii. 4. (N. T.)\*

**ψευδ-ἀπόστολος**, ου, ὁ, *a false or pretended apostle*, 2 Cor. xi. 13. (N. T.)\*

**ψευδής**, ἐς, *false, deceitful, lying*, Ac. vi. 13; Rev. ii. 2, xxi. 8.\*

**ψευδο-διδάσκαλος**, ου, ὁ, *a false teacher, a teacher of false doctrines*, 2 Pet. ii. 1. (N. T.)\*

**ψευδο-λόγος**, ου, *false-speaking, speaking lies*, 1 Tim. iv. 2.\*

**ψεύδομαι**, dep., 1st aor. *ἔψευσάμην*, *to deceive, to lie, to speak falsely*, Heb. vi. 18; Rev. iii. 9; *to lie* to (acc.), Ac. v. 3.

**ψευδο-μάρτυρ**, or -υς, υρος, ὁ, *a false witness*, Mat. xxvi. 60; 1 Cor. xv. 15.\*

**ψευδο-μαρτυρέω**, ᾧ, ἥσω, *to testify falsely*, Lu. xviii. 20.

**ψευδο-μαρτυρία**, ας, ἡ, *false testimony*, Mat. xv. 19, xxvi. 59.\*

**ψευδο-προφήτης**, ου, ὁ, *a false prophet, one who in God's name teaches what is false*, Mar. xiii. 22; 2 Pet. ii. 1. (S.)

**ψεῦδος**, ους, τό, *a falsehood, a lie*, Jn. viii. 44; 2 Th. ii. 11.

**ψευδός-χριστος**, ου, ὁ, *a false Christ, a pretended Messiah*, Mat. xxiv. 24; Mar. xiii. 22. (N. T.)\*

**ψευδ-ὄνομα**, ος, *falsely named*, 1 Tim. vi. 20.\*

**ψεύσμα**, ατος, τό, *falsehood, perfidy*, Ro. iii. 7.\*

**ψεύστης**, ου, ὁ, *a liar, a deceiver*, Jn. viii. 44, 55; Ro. iii. 4.

**ψηλαφάω**, ᾧ, *to feel, to touch, to handle* (acc.), Lu. xxiv. 39; Heb. xii. 18; 1 Jn. i. 1; *to feel after, grope for*, fig., Ac. xvii. 27.\* *Syn.*: see ἅπτω.

**ψηφίζω**, ἰσω, *to reckon, to compute*, Lu. xiv. 28; Rev. xiii. 18.\*

**ψήφος**, ου, ἡ, *a small stone, a pebble*, Rev. ii. 17; used for voting, hence, *a vote*, Ac. xxvi. 10.\*

**ψιθυρισμός**, οὐ, ὁ, *a whispering, a secret slandering*, 2 Cor. xii. 20. (S.)\*

**ψιθυριστής**, οὐ, ὁ, *a whisperer, a secret slanderer*, Ro. i. 30.\*

**ψυχίον**, ου, τό, *a crumb*, Mat. xv. 27; Mar. vii. 28; Lu. xvi. 21 (W. H. omit). (N. T.)\*

**ψυχή**, ἡς, ἡ, (1) *the vital breath, the animal life*, of animals, Rev. viii. 9, xvi. 3, elsewhere only of man, Mat. vi. 25; (2) *the human soul*, as distinguished from the body, Mat. x. 28; (3) *the soul as the seat of the affections, the will, etc.*, Ac. xiv. 2, 22; (4) *the self* (like Heb.), Mat. x. 39; (5) *a human person, an individual*, Ro. xiii. 1.

**ψυχικός**, ὅς, ὢν, *animal, natural, sensuous*, 1 Cor. ii. 14, xv. 44, 46; Ja. iii. 15; Ju. 19.\*

**ψύχος**, ους, τό, *cold*, Jn. xviii. 18.

**ψυχρός**, ὁ, ὢν, *cold*, Mat. x. 42 (sc. ὕδατος); fig., *cold-hearted*, Rev. iii. 15, 16.\*

**ψύχω**, 2d fut. pass. *ψνγήσομαι*, *to cool*; pass., fig., *to be cooled, to grow cold*, Mat. xxiv. 12.\*

**ψωμίω**, *to feed*, Ro. xii. 20; *to spend in feeding*, 1 Cor. xiii. 3.\*

**ψωμίον**, ου, τό, *a bit, a morsel*, Jn. xiii. 26, 27, 30. (S.)\*  
**ψώχω**, *to rub, to rub to pieces*, as ears of corn, Lu. vi. 1.\*

Ω

**Ω, ω, ὦ μέγα**, *omega, o*, the twenty-fourth letter. As a numeral,  $\omega' = 800$ ;  $\omega = 800,000$ . **τὸ ὦ**, *a name of God and Christ* (see under Α), Rev. i. 8, 11 (W. H. omit), xxi. 6, xxii. 13.\*

**ὦ**, interj., *O*, used before the vocative in address, Ac. i. 1, xviii. 14; in exclamation, of admiration, Mat. xv. 28; Ro. xi. 33; or of reproof, Lu. xxiv. 25.

**Ὠβεδ**, ὁ, *Obed*, Mat. i. 5 (W. H. Ἰωβήδ); Lu. iii. 32 (W. H. Ἰωβήλ).\*

**ᾔδε**, adv., of place, *hither, here*; so, *in this life*, Heb. xiii. 14; *herein, in this matter*, Rev. xiii. 10; *ᾔδε ἡ ᾔδε*, *here or there*, Mat. xxiv. 23.

**ὦδῃ**, ἡς, ἡ, *an ode, a song*, Rev. v. 9, xv. 3. *Syn.*: see ὕμνος.

**ὠδίν**, ὄνος, ἡ, *the pain of childbirth, acute pain, severe anguish*, Mat. xxiv. 8; Mar. xiii. 8; Ac. ii. 24; 1 Th. v. 3.\*

**ὠδίνω**, *to feel the pains of childbirth, to travail*, Gal. iv. 27; Rev. xii. 2; fig., Gal. iv. 19.\*

**ὦμος**, ου, ὁ, *a shoulder*, Mat. xxiii. 4; Lu. xv. 5.\*

**ὠνέομαι**, οὔμαι, ἥσομαι, *to buy* (gen. of price), Ac. vii. 16.\*

**ᾠόν** (W. H. ᾠόν), οὐ, τό, *an egg*, Lu. xii. 12.\*

**ᾠρα**, ας, ἡ, (1) *a definite space of time, a season*; (2) *an hour*, Mar. xiii. 32; Ac. xvi. 33; (3) *the particular time for anything*, Lu. xiv. 17; Mat. xxvi. 45.

**ὠραίος**, αλα, αἰών, *fair, beautiful*, Mat. xxiii. 27; Ac. iii. 2, 10; Ro. x. 15.\*

**ὠρόομαι**, dep. mid., *to roar, to howl*, as a beast, 1 Pet. v. 8.\*

**ὥς**, an adv. of comparison, *as, like as, about, as it were, according as*, 2 Pet. i. 3; *how*, Lu. viii. 47; *how!* Ro. x. 15; as particle of time,



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*when, while; as soon as*, Lu. i. 23, xx. 37; Ro. xv. 24; as consecutive particle, *so that* (inf.), Ac. xx. 24; ὥς ἔπος εἰπεῖν, *so to speak*, Heb. vii. 9.

ὡσαννά, interj., *hosanna!* (Heb., Ps. cxviii. 25, *save now!*), Mat. xxi. 9, 15; Mar. xi. 9, 10; Jn. xii. 13. (N.T.)\*

ὡς-αὐτως, adv., *in like manner, likewise*, Mat. xx. 5, 1 Tim. ii. 9.

ὡς-εἰ, adv., *as if, as though, like as, with numerals, about*, Ac. ii. 3, 41.

Ὡσηέ, ὅ, *Hosea*, Ro. ix. 25.\*

ὥσ-περ, adv., *just as, as*, Mat. xii. 40; 1 Cor. viii. 5.

ὥσ-περ-εἰ, adv., *just as if, as it were*, 1 Cor. xv. 8.\*

ὥσ-τε, conj., *so that* (inf., see Gr. § 391, Wl. §§ 41 b, 5, note 1, 44, 1, Bu. 244), *therefore*, Mat. viii. 24; Gal. iii. 9, 24.

ὠτάριον, ον, τό (dim. of οὖς, see πασδάριον), *an ear*, Mar. xiv. 47 (W. H.); Jn. xviii. 10 (W. H.).\*

ὠτίον, ον, τό (dim. of οὖς, *an ear*), απ ear, Mat. xxvi. 51;

Lu. xxii. 51; Jn. xviii. 26; also in the passages under ὠτάριον (Rec.).\*

ὠφελεια, as, ἡ, *usefulness, profit, advantage*, Ro. iii. 1; Ju. 16.\*

ὠφελέω, ὦ, ἤσω, *to be useful, to profit, to benefit, to help* (acc., also acc. of definition), Ro. ii. 25; 1 Cor. xiv. 6; pass., *to be profited, to be helped*, Mat. xvi. 26.

ὠφέλιμος, ον, *profitable, beneficial*, dat. of pers., Tit. iii. 8; πρὸς (acc.), of obj., 1 Tim. iv. 8; 2 Tim. iii. 16.\*

## NEW TESTAMENT SYNONYMS.

### INTRODUCTION.

A *careful* discrimination between synonyms in the study of any language is a matter of the utmost importance, and also consequently of considerable difficulty. But there are some considerations which make a treatment of the synonyms of the New Testament especially difficult and especially necessary. The Greek language in classical times was one which was admirably adapted for expressing fine shades of meaning, and therefore one which abounded in synonyms. In later Greek, outside of the New Testament, some of these distinctions were changed or modified. The writers of the New Testament were men of Semitic habits of thought and expression. They also had theological and ethical teachings to impart which were far more profound and spiritual than had been conveyed by the Greek language previous to that time. These and other facts affecting the New Testament Greek necessarily modify the meaning of many of the synonyms there used, in some cases effecting a complete transformation.

The object in the present treatment is to consider the New Testament usage. Hence, the distinctions of classical Greek are stated only so far as they are also found in New Testament usage, or are of importance for determining the latter. For a discrimination of the distinctive meanings of New Testament synonyms, three things must usually be considered :

First, the etymological meaning of the words ;

Second, the relations in which the words are found in classical Greek ;

Third, the relations in which they are found in New Testament Greek, the last being often the chief factor.

The use of the words in the Septuagint is also important, for their connection with the Hebrew words which they are used to translate often throws light on their meaning.

The discussions here given aim to be brief, but yet to outline clearly the important and fundamental differences of meaning. Some words which are often given in works on this subject have been omitted, for the reason that the definitions as given in the Lexicon sufficiently indicate the important distinctions. There has been added, however, a consideration of some other words which are not so commonly included.

The chief works from which material and suggestions have been drawn are mentioned in the Introduction to the Lexicon.

The reason is stated in the Introduction to the Lexicon why in some cases the same word is treated both in the synonyms of the Lexicon itself, and also in this place. In every such instance the treatment here is to be regarded as supplementary to that in the Lexicon proper.

The synonyms here discussed do not belong exclusively nor chiefly to any one class of words. Both theological and non-theological terms are included. The aim has been to consider all the synonyms most likely to be confounded with one another, *i. e.*, all those most important, for practical use, to the average student of the New Testament.

# INDEX TO SYNONYMS.

This Index includes all the synonyms discussed in any way, even those indicated by simply giving references to literature concerning them, both in the Lexicon itself and in this separate chapter. Where the same word is discussed in both, the treatment in this separate chapter, as previously stated, is to be considered as supplementary to that in the Lexicon proper.

*The references BY PAGES are in every case to the Lexicon itself; BY SECTIONS, to this separate chapter.*

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## § 1. Holy, sacred, pure.

ἱερός, ὅσιος, ἅγιος, ἄγνός, σεμνός.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek. *ἱερός* means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception. *ὅσιος*, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to *ὅσιος*, *i.e.*, as *ἀνοσία*, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative. *ἅγιος* has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does. *ἄγνός* is probably related to *ἅγιος*. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh. *σεμνός* is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

## § 2. Sin.

ἁμαρτία, ἁμάρτημα, ἀσέβεια, παρακοή, ἀνομία, παρανομία, παράβασις,  
παράπτωμα, ἀγνόημα, ἥττημα.

*ἁμαρτία* meant originally *the missing of a mark*. When applied to moral things the idea is similar, it is missing the true end of life, and so it is



used as a general term for *sin*. It means both the act of sinning and the result, the sin itself. *ἁμάρτημα* means only the sin itself, not the act, in its particular manifestations as separate deeds of disobedience to a divine law. *ἀσέβεια* is *ungodliness*, positive and active irreligion, a condition of direct opposition to God. *παρακοή* is strictly *failing to hear*, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows. *ἀνομία* is *lawlessness*, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law. *παρανομία* occurs only once, 2 Pet. ii. 16, and is practically equivalent to *ἀνομία*. *παράβασις* is *transgression*, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than *ἁμαρτία*. *παράπτωμα* is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin. *ἄγνῳμα* occurs only once, Heb. ix. 7. It indicates *error*, sin which to a certain extent is the result of ignorance. *ἥττημα* denotes *being worsted, defeated*. In an ethical sense it means *a failure in duty, a fault*. — All these different words may occasionally but not usually be used simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench: Sin "may be regarded as the missing of a mark or aim: it is then *ἁμαρτία* or *ἁμάρτημα*; the overpassing or transgressing of a line: it is then *παράβασις*; the disobedience to a voice: in which case it is *παρακοή*; the falling where one should have stood upright: this will be *παράπτωμα*; ignorance of what one ought to have known: this will be *ἄγνῳμα*; diminishing of that which should have been rendered in full measure, which is *ἥττημα*; non-observance of a law, which is *ἀνομία* or *παρανομία*."

### § 3. Sincere.

*ἄπλοῦς, ἀκέρατος, ἄκακος, ἄδολος.*

*ἄπλοῦς* is literally *spread out without folds*, and hence means single, simple, without complexity of character and motive. In the N.T. this idea of simplicity is always favorable; in classical Greek the word is also occasionally used in an unfavorable sense, denoting foolish simplicity. *ἀκέρατος* also means *simple*, literally *free from any foreign admixture, unadulterated, free from disturbing elements*. *ἄκακος* in Heb. vii. 26 means one in whom exists absence of all evil, and so by implication the presence of all good. "It passes

also through the merely negative meaning of absence of evil, found in S., to the unfavorable meaning of simple, easily deceived, credulous, which is found in Ro. xvi. 18. ἄδολος, occurring only in 1 Pet. ii. 2, means *sincere, unmixed, without guile*.

#### § 4. Sins of the tongue.

μωρολογία, αἰσχρολογία, εὐτραπεία.

μωρολογία, used only once in the N.T., is *foolish talking*, but this in the Biblical sense of the word foolish, which implies that it is also sinful. It is conversation which is first insipid, then corrupt. It is random talk, which naturally reveals the vanity and sin of the heart. αἰσχρολογία, also used once, means any kind of disgraceful language, especially abuse of others. In classical Greek it sometimes means distinctively language which leads to lewdness. εὐτραπεία, occurring once, originally meant *versatility in conversation*. It acquires, however, an unfavorable meaning, since polished, refined conversation has a tendency to become evil in many ways. The word denotes, then, a subtle form of evil-speaking, sinful conversation without the coarseness which frequently accompanies it, but not without its malignity.

#### § 5. Shame, disgrace.

αἰδώς, αἰσχύνη, ἐντροπή, (σωφροσύνη).

αἰδώς is the feeling of *innate moral repugnance* to doing a dishonorable act. This moral repugnance is not found in αἰσχύνη, which is rather the feeling of *disgrace* which results from doing an unworthy thing, or the fear of such disgrace which serves to prevent its being done. αἰδώς is thus the nobler word, αἰσχύνη having regard chiefly to the opinions of others. αἰδώς is the fear of doing a shameful thing, αἰσχύνη is chiefly the fear of being found out. "αἰδώς would always restrain a good man from an unworthy act, while αἰσχύνη might sometimes restrain a bad one" (Trench). ἐντροπή stands somewhat between the other two words in meaning, but in the N.T. leans to the nobler side, indicating that *wholesome shame* which leads a man to consideration of his condition if it is unworthy, and to a change of conduct for the better. σωφροσύνη, *self-command*, may not seem to have much in common with these three words. As a matter of fact, however, it expresses positively that which αἰδώς expresses negatively.

## § 6. Prayer.

εὐχή, προσευχή, δέσεις, ἔντευξις, εὐχαριστία, αἶτημα, ἱκετηρία.

εὐχή, when it means *prayer*, has apparently a general signification. προσευχή and δέσεις are often used together. προσευχή is restricted to prayer to God, while δέσεις has no such restriction. δέσεις also refers chiefly to prayer for particular benefits, while προσευχή is more general. The prominent thought in ἔντευξις is that of boldness and freedom in approach to God. εὐχαριστία is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. αἶτημα, much like δέσεις, denotes a specific petition for a particular thing. In ἱκετηρία the attitude of humility and deprecation in prayer is specially emphasized. All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.

## § 7. To rebuke; rebuke, accusation.

ἐπιτιμᾶω, ἐλέγχω; αἰτία, ἔλεγχος.

ἐπιτιμᾶω means simply to rebuke, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. ἐλέγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means to *convince*. A similar distinction exists between the nouns αἰτία and ἔλεγχος. αἰτία is an accusation, whether false or true. ἔλεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

## § 8. Boaster, proud, insolent.

ἀλαζών, ὑπερήφανος, ὑβριστής.

ἀλαζών is properly a *boaster*, who tells great things concerning his own prowess and achievements, with the implied idea that many of his claims are false. This word naturally describes a trait which manifests itself in contact with one's fellow-men, not one which exists simply within the heart. ὑπερήφανος describes one who thinks too highly of himself, describing a trait which is simply internal, not referring primarily to external manifestation, although this is implied. It means one who is *proud*, the external manifestation when it appears being in the form of *arrogance* in dealing with others. ὑβριστής describes one who delights in *insolent wrong-doing* toward others,

finds pleasure in such acts. Cruelty and lust are two of the many forms which this quality assumes. These three words occur together in Ro. i. 30. They are never used in a good sense. They may be said to move in a certain sense in an ascending scale of guilt, designating respectively "the boastful *in words*, the proud and overbearing *in thoughts*, the insolent and injurious *in acts*" (Cremer).

#### § 9. Incorruptible, unfading.

ἄφθαρτος, ἀμάραντος, ἀμαράντινος.

ἄφθαρτος is properly *incorruptible*, unaffected by corruption and decay. It is applied to God, and to that which is connected with him. ἀμάραντος expresses the same idea in another way. It means *unfading*, the root idea being that it is unaffected by the withering which is common in the case of flowers. ἀμαράντινος, derived from ἀμάραντος, means *composed of amaranths*, i.e., of unfading flowers.

#### § 10. Faultless, unblamed.

ἄμωμος, ἄμεμπτος, ἀνέγκλητος, ἀνεπίληπτος.

ἄμωμος is *faultless*, without blemish, free from imperfections. It refers especially to character. ἄμεμπτος is strictly *unblamed*, one with whom no fault is found. This of course refers particularly to the verdict of others upon one. ἀνέγκλητος designates one against whom there is no accusation, implying not acquittal of a charge, but that no charge has been made. ἀνεπίληπτος means *irreprehensible*, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

#### § 11. Regeneration, renovation.

παλιγγενεσία, ἀνακαίνωσις.

παλιγγενεσία means *new birth*. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In Tit. iii. 5 it means *new birth*, *regeneration*, referring to God's act of causing the sinner to pass from the death of sin into spiritual life in Christ. It has a wider meaning in Mat. xix. 28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual. ἀνακαίνωσις is *renewal* or



*renovation*, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as e.g. Cremer, without sufficient reason, have thought that the early use of *παλιγγενεσία* as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning *resurrection*, especially in Mat. xix. 28.

### § 12. Murderer.

φονεύς, ἀνθρωποκτόνος, σικάριος.

Both in derivation and usage, φονεύς and ἀνθρωποκτόνος are distinguished from each other just as the English *murderer* from *manslayer* or *homicide*. σικάριος, used only in Ac. xxi. 38, is the Latin *sicarius*, and means *an assassin*, usually hired for the work, who furtively stabbed his enemy with a short sword, the Latin *sica*. φονεύς is a generic word and may denote a murderer of any kind, σικάριος being one of the specific varieties which it includes.

### § 13. Anti-Christ, false Christ.

ψευδόχριστος, ἀντίχριστος.

ψευδόχριστος means *a false Christ, a pretended Messiah*, who sets himself up instead of Christ, proclaiming that he is Christ. Some have given about the same meaning to ἀντίχριστος. But it is much more probable that it means one diametrically opposed to Christ, one who sets himself up against Christ, proclaiming that there is no Christ.

### § 14. Profligacy.

ἀσωτία, ἀσέλγεια.

The fundamental idea of ἀσωτία is "wastefulness and riotous excess; of ἀσέλγεια, lawless insolence and wanton caprice" (Trench). ἀσωτία means reckless and extravagant expenditure, chiefly for the gratification of one's sensual desires. It denotes a dissolute, profligate course of life. In ἀσέλγεια also there is included the idea of profligacy, often of lasciviousness, but the fundamental thought is the acknowledging of no restraints, the insolent doing of whatever one's caprice may suggest.

## § 15. Covenant-breaker, implacable.

ἀσύνθετος, ἄσπονδος.

These words are quite similar in their effects, but opposite in their conception. ἀσύνθετος, occurring only in Ro. i. 31, is *covenant-breaker*, one who interrupts a state of peace and brings on war by disregarding an agreement by which peace is maintained. ἄσπονδος is *implacable*, one who refuses to agree to any terms or suggestions of peace. It implies a state of war, and a refusal of covenant or even of armistice to end it permanently or temporarily. In the N.T. use both words probably refer not to war in the strict sense so much as to discord and strife.

## § 16. Beautiful, graceful.

ἀστέιος, ὥραϊος, καλός.

ἀστέιος is properly one living in a city, urban. It soon acquires the meaning *urbane, polite, elegant*. Then it obtains to a limited extent the meaning *beautiful*, although never in the highest degree. ὥραϊος, from ὥρα, hour, period, means properly *timely*. From that comes the idea of being beautiful, since nearly everything is beautiful in its hour of fullest perfection. καλός is a much higher word. It means *beautiful*, physically or morally. It is, however, distinctly the beauty which comes from harmony, the beauty which arises from a symmetrical adjustment in right proportion, in other words, from the harmonious completeness of the object concerned.

## § 17. Wisdom, knowledge.

σοφία, φρόνησις, γνῶσις, ἐπίγνωσις.

σοφία is certainly the highest word of all these. It is properly *wisdom*. It denotes mental excellence in the highest and fullest sense, expressing an *attitude* as well as an *act* of the mind. It comprehends knowledge and implies goodness, including the striving after the highest ends, as well as the using of the best means for their attainment. It is never ascribed to any one but God and good men, except in a plainly ironical sense. φρόνησις is a middle term, sometimes having a meaning nearly as high as σοφία, sometimes much lower. It means *prudence, intelligence*, a skillful adaptation of the means to the end desired, the end, however, not being necessarily a good one. γνῶσις is *knowledge, cognition*, the understanding of facts or truths,

or else *insight, discernment*. **ἐπίγνωσις** has an intensive meaning as compared with **γνώσις**, it is a fuller, clearer, more thorough knowledge. The verb **ἐπιγινώσκω** has the same intensive force as compared with **γινώσκω**.

### § 18. Religious.

**θεοσεβής, εὐσεβής, εὐλαβής, θρησκός, δεισιδαίμων.**

**θεοσεβής**, according to derivation and usage, means *worship of God* (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning *religious* in a good sense. **εὐσεβής** is distinguished from **θεοσεβής** in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God *aright*. **εὐλαβής**, meaning originally *careful in handling*, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means *devout*, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers. **θρησκός** is one who is diligent in the performance of the *outward* service of God. It applies especially to ceremonial worship. **δεισιδαίμων**, in accordance with its derivation, makes prominent the element of *fear*. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to **θεοσεβής**. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning *superstitious*. In the N.T. it is used, as is also the noun **δεισιδαιμονία**, in a purposely neutral sense, meaning simply *religious*, neither conveying the highest meaning, nor plainly implying a lower meaning.

### § 19. Pure.

**εὐλκρινής, καθαρός, ἀμίαντος.**

**εὐλκρινής** denotes chiefly that which is pure as being *sincere*, free from foreign admixture. **καθαρός** is that which is pure as being *clean*, free from soil or stain. The meaning of both in the N.T. is distinctly ethical. **ἀμίαντος** is *unspotted*, describing that which is far removed from every kind of contamination.

## § 20. Assembly, church.

συναγωγή, ἐκκλησία, πανήγυρις.

According to their derivation, *συναγωγή* is simply *an assembly*, a mass of people gathered together; *ἐκκλησία* is a narrower word, also *an assembly*, but including only those specially *called together out of* a larger multitude, for the transaction of business. *ἐκκλησία* usually denotes a somewhat more select company than *συναγωγή*. A significant use of *ἐκκλησία* in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were *summoned out of* the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" (Trench). *συναγωγή* had been, before N.T. times, appropriated to designate a *synagogue*, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, *ἐκκλησία* is the word taken to designate a *Christian church*, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense. *πανήγυρις*, occurring only in Heb. xii. 23, differs from both, denoting a solemn assembly for festal rejoicing.

## § 21. Humility, gentleness.

ταπεινοφροσύνη, πραότης.

*ταπεινοφροσύνη* is *humility*, not the making of one's self small when he is really great, but thinking little of one's self, because this is in a sense the right estimate for any human being, however great. *πραότης* is founded upon this idea, and goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with *gentleness* and *meekness* whatever may come to him from others or from God.

## § 22. Gentleness.

πραότης, ἐπιείκεια.

Both words may be translated *gentleness*, yet there are marked differences in meaning. *πραότης* is rather passive, denoting, as has been said above, see § 21, one's attitude toward others in view of their acts, bad or



good. ἐπιείκεια is distinctly active, it is seen in one's deeds toward others, and it usually implies the relation of superior to inferior. It is fundamentally a relaxing of strict legal requirements concerning others, yet doing this in order more fully to carry out the real spirit of the law. It is *clemency* in which there is no element of weakness or injustice.

§ 23. Desire, lust.

ἐπιθυμία, πάθος, ὁρμή, ὀρεξις.

ἐπιθυμία is the broadest of these words. Its meaning may be good, but it is usually bad. It denotes any natural desire or appetite, usually with the implication that it is a depraved desire. πάθος has not as broad a meaning as in classical Greek, but denotes evil desire, chiefly, however, as a condition of the soul rather than in active operation. ὁρμή indicates *hostile* motion toward an object, either for seizing or repelling. ὀρεξις is a desire or appetite, especially seeking the object of gratification in order to make it one's own.

§ 24. Affliction.

θλίψις, στενοχωρία.

θλίψις according to its derivation means *pressure*. In its figurative sense it is that which presses upon the spirit, *affliction*. στενοχωρία meant originally *a narrow, confined space*. It denotes affliction as arising from cramping circumstances. In use it cannot always be distinguished from θλίψις, but it is ordinarily a stronger word.

§ 25. Bad, evil.

κακός, πονηρός, φαῦλος.

These words may be used with very little distinction of meaning, but often the difference is marked. κακός frequently means *evil* rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning *evil* in a moral sense. It is a general antithesis to ἀγαθός. πονηρός is a word at once stronger and more active, it means *mischief-making*, delighting in injury, doing evil to others, dangerous, destructive. κακός describes the quality according to its nature, πονηρός, according to its effects. φαῦλος is the bad chiefly as the *worthless*, the good for nothing.

## § 26. Punishment.

τιμωρία, κόλασις.

τιμωρία in classical and N.T. usage denotes especially the vindictive character of punishment, it is the punishment in relation to the *punisher*. κόλασις in classical Greek meant usually punishment which aimed at the reformation of the offender. But sometimes in later Greek, and always in the N.T., the idea of reformation seems to disappear, so that there remains simply the idea of punishment, but viewed in relation to the *punished*.

## § 27. To pollute.

μιαίνω, μολύνω.

μιαίνω meant originally *to stain*, as with color. μολύνω meant originally *to smear over*, as with mud or filth, always having a bad meaning, while the meaning of μιαίνω might be either good or bad. According to classical Greek, μιαίνω has a religious meaning, *to profane*, while μολύνω is simply *to spoil, disgrace*. As ethically applied in the N.T. they have both practically the same meaning, *to pollute, defile*. It is, however, true that μιαίνω, to judge from classical usage, refers chiefly to the effect of the act not on the individual, but on others, on the community.

## § 28. To do.

ποιέω, πράσσω.

These words are often used interchangeably, but in many cases a distinction can be drawn. ποιέω refers more to the object and end of an act, πράσσω rather to the means by which the object is attained. Hence, while ποιέω means *to accomplish*, πράσσω may mean nothing more than merely *to busy one's self about*. ποιέω often means to do a thing once for all, πράσσω, to do continually or repeatedly. From these distinctions it follows that ποιέω, being on the whole the higher word, is more often used of doing good, πράσσω more frequently of doing evil.

## § 29. Fleshly, fleshy, sensual.

σαρκικός, σάρκινος, ψυχικός.

σαρκικός means *fleshly*, that which is controlled by the wrong desires which rule in the flesh, flesh often being understood in its broad sense, see

**σάρξ.** It describes a man who gives the flesh the dominion in his life, a place which does not belong to it by right. It means distinctly opposed to the Spirit of God, anti-spiritual. **σάρκινος** properly means *fleshy*, made of flesh, flesh being the material of which it is composed. When given a bad meaning, however, it is plainly similar to **σαρκικός**, but according to Trench not so strong, denoting one as unspiritual, undeveloped, rather than anti-spiritual. Others, as Cremer and Thayer, with more probability make **σάρκινος** the stronger, it describes one who is flesh, wholly given up to the flesh, rooted in the flesh, rather than one who simply acts according to the flesh (**σαρκικός**). There is much confusion between the two in the N.T. manuscripts. **ψυχικός** has a meaning somewhat similar to **σαρκικός**. Both are used in contrast with **πνευματικός**. But **ψυχικός** has really a distinct meaning, describing the life which is controlled by the **ψυχή**. It denotes, therefore, that which belongs to the animal life, or that which is controlled simply by the appetites and passions of the sensuous nature.

#### § 30. **Mercy, compassion.**

**ἔλεος, οἰκτιρμός.**

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. **ἔλεος**, however, manifests itself chiefly in acts rather than words, while **οἰκτιρμός** is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for **ἔλεος**, *mercy*, from his judge; but hopeless suffering may be the object of **οἰκτιρμός**, *compassion*.

#### § 31. **To love.**

**ἀγαπάω, φιλέω.**

**ἀγαπάω**, and not **φιλέω**, is the word used of God's love to men, **φιλανθρωπία** is, however, once used with this meaning, Tit. iii. 4. **ἀγαπάω** is also the word ordinarily used of men's love to God, but **φιλέω** is once so used, 1 Cor. xvi. 22. **ἀγαπάω** is the word used of love to one's enemies. The interchange of the words in Jn. xxi. 15-17 is very interesting and instructive.

#### § 32. **To will, to wish.**

**βούλομαι, θέλω.**

In many cases these two words are used without appreciable distinction, meaning *conscious willing, purpose*. But frequently it is evident that a

difference is intended, although there is much difference of opinion as to the exact distinction. Thayer says that βούλομαι "seems to designate the will which follows deliberation," θέλω, "the will which proceeds from inclination." Grimm, on the other hand, says that θέλω gives prominence to the emotive element, βούλομαι to the rational and volitive; θέλω signifies the choice, while βούλομαι marks the choice as deliberate and intelligent. The view of Cremer on the whole seems preferable to any other. According to this view, βούλομαι has the wider range of meaning, but θέλω is the stronger word, θέλω denotes the active resolution, the will urging on to action, see Ro. vii. 15, while βούλομαι is rather to have in thought, to intend, to be determined. βούλομαι sometimes means no more than to have an inclination, see Ac. xxiii. 15. Instructive examples of the use of the two words in close proximity are found in Mar. xv. 9, 15, and especially Mat. i. 19.

### § 33. Schism.

σχίσμα, αἵρεσις.

σχίσμα is *actual division, separation*. αἵρεσις is rather *the separating tendency*, so it is really more fundamental than σχίσμα.

### § 34. Mind, understanding.

νοῦς, διάνοια.

νοῦς is distinctly *the reflective consciousness*, "the organ of moral thinking and knowing, the intellectual organ of moral sentiment" (Cremer). διάνοια meant originally *activity of thinking*, but has borrowed from νοῦς its common meaning of *faculty of thought*. It is more common than νοῦς, and has largely replaced it in its usual meanings.

### § 35. Law.

νόμος, θεσμός, ἐντολή, δόγμα.

νόμος is the common word meaning *law*. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law. θεσμός is law considered with special reference to the authority on which it rests. ἐντολή is more specific, being used of a particular command. δόγμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.



## § 36. Type, image.

τύπος, ἀντίτυπος.

τύπος has many meanings, among the most common being *image*, *pattern* or *model*, and *type*. In the last sense it means a person or thing prefiguring a future person or thing, *e.g.*, Adam as a type of Christ, Ro. v. 14. ἀντί-τυπος, as used in 1 Pet. iii. 21, is by Thayer and many others thought to correspond to τύπος as its counterpart, in the sense which the English word antitype suggests. By Cremer it is rather given the meaning *image*.

## § 37. To ask.

αἰτέω, ἐρωτάω.

Thayer, as opposed to Trench and others, would make the distinction between these two words to be this: "αἰτέω signifies to ask for something to be given, not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. ἐρωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc."

## § 38. World, age.

αἰών, κόσμος.

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A. V. and R. V. often translate αἰών by *world*, thus obscuring the distinction between it and κόσμος. αἰών is usually better expressed by *age*, it is the world at a given time, a particular period in the world's history. κόσμος has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to αἰών, it means the spirit of the age, often in an unfavorable sense. See Ep. ii. 2, where both words occur together. An exceptional meaning for the plural of αἰών is found in Heb. i. 2 and xi. 3, where it denotes the worlds, apparently in reference to space rather than time.

## § 39. Rest.

ἀνάπαυσις, ἀνεσις.

Both words in a certain sense mean *rest*, but from different stand-points. ἀνάπαυσις is rest which comes by cessation from labor, which may

be simply temporary. *ἀνεσις* means literally the relaxation of strings which have been drawn tight. Hence, it is used to designate ease, especially that which comes by relaxation of unfavorable conditions of any kind, such as affliction.

#### § 40. Wind.

*πνεῦμα, πνοή, ἄνεμος, λαίλαψ, θύελλα.*

*πνεῦμα* when used in its lower meaning to denote wind means simply an ordinary wind, a regularly blowing current of air of considerable force. *πνοή* is distinguished from it as being a gentler motion of the air. *ἄνεμος*, on the other hand, is more forcible than *πνεῦμα*, it is the strong, often the tempestuous, wind. *λαίλαψ* is the violent fitful wind which accompanies a heavy shower. *θύελλα* is more violent than any of the others, and often implies a conflict of opposing winds.

#### § 41. Old.

*παλαιός, ἀρχαῖος.*

According to their derivation, *παλαιός* is that which has been in existence for a long time, *ἀρχαῖος* that which has been from the beginning. In use, at times no distinction can be drawn. Often, however, *ἀρχαῖος* does denote distinctively that which has been from the beginning, and so it reaches back to a point of time beyond *παλαιός*. *παλαιός* has often the secondary meaning of that which is old and so worn out, having suffered more or less from the injuries and ravages of time, its opposite in this sense being *καινός*.

#### § 42. Harsh, austere.

*αὐστηρός, σκληρός.*

*αὐστηρός* has not necessarily an unfavorable meaning. It is well represented by the word *austere*, it means one who is earnest and severe, strict in his ways, opposed to all levity. By implication it may have the unfavorable meaning of harshness or moroseness. *σκληρός* has always an unfavorable meaning. It indicates one who is uncivil, intractable, rough and harsh. There is in it the implication of inhumanity.

## § 43. Darkness.

σκότος, γνόφος, ζόφος, ἀχλύς.

σκότος is a general word, meaning *darkness* in any sense. γνόφος usually refers to darkness that accompanies a storm. ζόφος meant originally *the gloom* of twilight. It was then applied in classical Greek to the darkness of the underworld, the gloom of a sunless region. The latter meaning seems to be practically the one which the word has in the N.T. ἀχλύς is specifically a misty darkness.

## § 44. People, nation.

λαός, ἔθνος, δῆμος, ὄχλος.

λαός is a word which is usually limited in use to the chosen people, Israel. ἔθνος in the singular is a general term for nation, applied to any nation, even to the Jews. In the plural it ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles. δῆμος is a people, especially organized and convened together, and exercising their rights as citizens. ὄχλος is a *crowd*, an unorganized multitude, especially composed of those who have not the rights and privileges of free citizens.

## § 45. Servant, slave.

δοῦλος, θεράπων, διάκονος, οἰκέτης, ὑπηρέτης.

δοῦλος is the usual word for *slave*, one who is permanently in servitude, in subjection to a master. θεράπων is simply one who renders service at a particular time, sometimes as a slave, more often as a freeman, who renders voluntary service prompted by duty or love. It denotes one who serves, *in his relation to a person*. διάκονος also may designate either a slave or a freeman, it denotes a servant viewed *in relation to his work*. οἰκέτης designates a slave, sometimes being practically equivalent to δοῦλος. Usually, however, as the etymology of the term indicates, it means a slave as a member of the household, not emphasizing the servile idea, but rather the relation which would tend to mitigate the severity of his condition. ὑπηρέτης means literally *an under-rower*, and was used to describe an ordinary rower on a war-galley. It is then used, as in the N.T., to indicate any man, not a slave, who served in a subordinate position under a superior.

## § 46. To adulterate.

καπηλεύω, δολόω.

Both these words mean *to adulterate*, and some maintain that they are practically identical. But it is more probable that **δολόω** means simply to adulterate, while **καπηλεύω** conveys the idea of adulterating for the sake of making an unjust profit by the process.

## § 47. Animal.

ζῶον, θηρίον.

**ζῶον** is a general term, meaning *living creature*, which may include all living beings, in classical Greek even including man. In the N.T. it means ordinarily *animal*. **θηρίον** is *beast*, usually wild beast. It implies perhaps not necessarily wildness and ferocity, but at least a certain amount of brutality which is wanting in **ζῶον**. **ζῶον** emphasizes the qualities in which animals are akin to man, **θηρίον**, those in which they are inferior.

## § 48. Sea.

θάλασσα, πέλαγος.

**θάλασσα** is the more general word, indicating *the sea* or *ocean* as contrasted with the land or shore. It may be applied to small bodies of water. **πέλαγος** is *the open sea*, the uninterrupted expanse of water, in contrast with the portions broken by islands or with partly inclosed bays. The prominent thought is said by Trench to be breadth rather than depth. Noteworthy is the distinction between the two words in Mat. xviii. 6.

## § 49. To grieve.

λυπέομαι, πενθέω, θρηνέω, κόπτομαι.

**λυπέομαι** is the most general word, meaning simply *to grieve*, outwardly or inwardly. **πενθέω** means properly *to lament for the dead*. It is also applied to passionate lamentation of any kind, so great that it cannot be hid. **θρηνέω** is *to give utterance to a dirge* over the dead, either in unstudied words, or in a more elaborate poem. This word is used by S. in describing David's lament over Saul and Jonathan. **κόπτομαι** is *to beat the breast in grief*, ordinarily for the dead.



## § 50. Form, appearance.

ἰδέα, μορφή, σχῆμα.

ἰδέα denotes merely *outward appearance*. Both μορφή and σχῆμα express something more than that. They too denote outward form, but as including one's habits, activities and modes of action in general. In μορφή it is also implied that the outward form expresses the inner essence, an idea which is absent from σχῆμα. μορφή expresses the form as that which is intrinsic and essential, σχῆμα signifies the figure, shape, as that which is more outward and accidental. Both σχῆμα and ἰδέα therefore deal with externals, σχῆμα being more comprehensive than ἰδέα, while μορφή deals with externals as expressing that which is internal.

## § 51. Clothing.

ἱμάτιον, χιτῶν, ἱματισμός, χλαμύς, στολή, ποδήρης.

ἱμάτιον is used in a general sense to mean *clothing*, and may thus be applied to any garment when it is not desired to express its exact nature. In a more specific use, however, it denotes the large loose outer garment, *a cloak*, which ordinarily was worn, but in working was laid aside. χιτῶν is best expressed by the word *tunic*. It was a closely fitting under-garment, usually worn next the skin. At times, especially in working, it was the only garment worn. A person clothed only in the χιτῶν was often called γυμνός (Jn. xxi. 7). ἱμάτιον and χιτῶν are often found associated as the upper and under garment respectively. ἱματισμός does not denote a specific garment, but means *clothing*, being used, however, ordinarily only of garments more or less stately or costly. χλαμύς is *a robe or cloak*, it is a technical expression for a garment of dignity or office. στολή is any stately robe, ordinarily long, reaching to the feet or sweeping the ground, often worn by women. ποδήρης was originally an adjective meaning *reaching to the feet*. It can hardly be distinguished in use from στολή. It occurs only in Rev. i. 13.

## § 52. New.

νέος, καινός.

νέος is *the new* as contemplated under the aspect of time, that which has recently come into existence. καινός is *the new* under the aspect of quality, that which has not seen service. καινός therefore often means new

as contrasted with that which has decayed with age, or is worn out, its opposite then being *παλαιός*. It sometimes suggests that which is unusual. It often implies praise, the new as superior to the old. Occasionally, on the other hand, it implies the opposite, the new as inferior to that which is old, because the old is familiar or because it has improved with age. Of course it is evident that both *νέος* and *καινός* may sometimes be applied to the same object, but from different points of view.

## § 53. Labor.

*μόχθος, πόνος, κόπος.*

*μόχθος* is *labor*, hard and often painful. It is the ordinary word for common labor which is the usual lot of humanity. *πόνος* is *labor* which demands one's whole strength. It is therefore applied to labors of an unusual kind, specially wearing or painful. In classical Greek it was the usual word employed to describe the labors of Hercules. *κόπος* denotes *the weariness* which results from labor, or labor considered from the stand-point of the resulting weariness.

## § 54. Drunkenness, drinking.

*μέθη, πότος, οίνοφλυγία, κῶμος, κραιπάλη.*

*μέθη* is the ordinary word for *drunkenness*. *πότος* is rather concrete, *a drinking, carousing*. *οίνοφλυγία* is a prolonged condition of drunkenness, *a debauch*. *κῶμος* includes *riot and revelry*, usually as arising from drunkenness. *κραিপάλη* denotes *the sickness and discomfort* resulting from drunkenness.

## § 55. War, battle.

*πόλεμος, μάχη.*

*πόλεμος* ordinarily means *war*, *i.e.*, the whole course of hostilities; *μάχη*, *battle*, a single engagement. It is also true that *μάχη* has often the weaker force of *strife* or *contention*, which is very seldom found in *πόλεμος*.

## § 56. Basket.

*σπυρίς, κόφινος.*

These words in the N.T. are used with an evident purpose to discriminate between them. The distinction, however, does not seem to have

been chiefly one of size, as some have thought, but of use. **σπυρίς** is usually a basket for food, a *lunch-basket*, a *hamper*, while **κόφινος** is a more general term for *basket*. The descriptions of the two miracles of feeding the multitude use always different words in the two cases, see *e.g.* Mar. viii. 19, 20.

#### § 57. It is necessary.

δεῖ, ὀφείλει.

**δεῖ**, the third person of **δέω**, is commonly used impersonally in classical Greek. This usage is less common, but frequent, in the N.T. **δεῖ** indicates a necessity in the nature of things rather than a personal obligation, it describes that which *must* be done. **ὀφείλει** indicates rather the personal obligation, it is that which is proper, something that *ought* to be done.

#### § 58. Tax.

φόρος, τέλος, κῆνσος, δίδραχμον.

**φόρος** indicates a *direct tax* which was levied annually on houses, lands, and persons, and paid usually in produce. **τέλος** is an *indirect tax* on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties. **κῆνσος**, originally an enrollment of property and persons, came to mean a *poll-tax*, levied annually on individuals by the Roman government. **δίδραχμον** was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

#### § 59. Tax-collector.

τελώνης, ἀρχιτελώνης.

The Roman system of collecting taxes, especially the **τέλοι**, in their provinces, included ordinarily three grades of officials. There was the highest, called in Latin *publicanus*, who paid a sum of money for the taxes of a certain province, and then exacted that and as much more as he could from the province. This man lived in Rome. Then there were the *submagistri*, who had charge each of a certain portion of territory, and who lived in the provinces. Then there were the *portitores*, the actual custom-house officers, who did the real work of collecting the taxes. The N.T. word **τελώνης** is used to describe one of the *portitores*, it is the lowest of these

three grades. It does not correspond to the Latin *publicanus*, and the word *publican* used to translate it in A. V. and R. V. is apt to be misleading, *tax-collector* would be better. ἀρχιτελώνης, only occurring in Lu. xix. 2, evidently describes a higher official than τελώνης, and is probably one of the *submagistri*, the next higher grade.

## § 60. Child.

τέκνον, υἱός, παῖς, παιδίον, παιδάριον, παιδίσκη.

τέκνον and υἱός both point to parentage. τέκνον, however, emphasizes the idea of descent, giving prominence to the physical and outward aspects; while υἱός emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects. παῖς as well as τέκνον emphasizes the idea of descent, but gives especial prominence to age, denoting a child as one who is young. παῖς is also often used of a servant. The number of years covered by the term παῖς is quite indefinite. Its diminutives παιδίον and παιδάριον are used without appreciable difference to denote a young child. (παιδίσκος in classical Greek and) παιδίσκη, in which the diminutive force is largely lost, cover the years of late childhood and early youth.

## § 61. Tribe, family, household.

φυλή, πατριά, οἶκος.

These words form a series. φυλή is sometimes a *race*, *nation*, but usually a *tribe*, such as one of the twelve tribes of Israel, descended from the twelve sons of Jacob. πατριά is a smaller division within the tribe, it is an association of families closely related, in the N.T. generally used of those descended from a particular one of the sons of Jacob's sons. οἶκος is yet narrower, *household*, including all the inmates of a single house, being the unit of organization.





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In a study of the New Testament, there are situations where the original language must be sought for a complete understanding of the text; therefore, some knowledge of the Koine Greek language that is the basis for the Gospel is expected of clergymen and theological students. As most students of the language soon discover, the lexicons that have been produced over the course of the past several years are not only quite costly, but rather large and unwieldy. Though these volumes are of great value for deep understanding, there is a continuing need for an abridged, compact lexicon which can be obtained inexpensively and carried about without effort.

The text before you is precisely suited to this need. It is brief and compact and contains many features that are found in larger lexicons. A handy chapter of synonyms is also included. The goal of this lexicon is to give the researcher a quick idea of the meaning of the word in question without getting into an exhaustive treatment of the word. This is generally the case for most uses of a lexicon for clergy and student. This lexicon will deliver a standard definition for the word and references in the New Testament for its use.

This lexicon was formerly published as the second part of a combined work titled, *Interlinear Greek-English New Testament, with a Greek-English Lexicon and New Testament Synonyms* by George Ricker Berry first published in 1897. Even though the work is dated, it continues to be quite accurate and useful for a majority of needs. Its age also places it into the public domain, so it may be used for a variety of tasks, such as creating vocabulary lists, without fear of copyright infringement.

George Ricker Berry, Ph.D. (1865-1945) was a professor of Semitic Languages at Colgate University, the University of Chicago, and Colgate-Rochester Divinity School. He was an ordained Baptist minister. He was also the author of *The Classic Greek Dictionary* produced by the Follet Publishing Company.

This book is recommended for the first-year student for whom an interlinear or larger lexicon would be prohibited. This copy was made via photographic duplication of the original work.



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